



**P**erlegi hunc Tractatum, cui Titulus,  
 The Bishops Appeale, &c. in quo  
 nihil reperio Fidei Orthodoxæ, aut Regi-  
 mini Ecclesiæ Anglicanæ contrarium, quo-  
 minus cum publicâ Utilitate Imprimatur.

Mar. 14.  
 1660.

Reverend. in Christo Pat.  
 Gilbert. Episc. Londinens.  
 Sacellanus Domesticus,  
 Georgius Stradling.





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# The BISHOP'S Appeale.

O R,

An Addresse to the Brethren of the Presbyteri-  
all Judgement, in twenty Considerations, where-  
in among other things is manifested, That  
the Reformed Churches, both *Lutheran* and *Calvi-*  
*nist*; yea, *Calvin*, *Beza*, and the Church of *Scot-*  
*land* it self, have given their Suffrages  
for Episcopacy.

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*Ecclesia salus in summi Sacerdotis Dignitate pendet, cui  
si non exors quadam, & ab omnibus eminent detur potestas,  
tot in Ecclesiis efficiuntur Schismata, quot Sacerdotes.*  
Hieron. Dial. adv. Luciferian.

*Reperiemus veteres Episcopos, non aliam Regenda Eccle-  
sia formam voluisse fingere ab eâ, quam Deus Verbo suo  
præscripsit,* Calvin. Inst. lib. 4. cap. 4. sect. 4.

*Quod si nunc Anglicana Ecclesia instaurata, suorum Epif-  
coporum & Archiepiscoporum Authoritate suffulta perstant,  
quemadmodum hæc illi nostra memoria contigit, ut ejus ordi-  
nis Homines, non tantum Insignes Dei Martyres, sed etiam  
præstantissimos Pastores ac Doctores habuerit: fruatur sa-  
ne istâ singulari Dei beneficentia, qua utinam illi sit per-  
petua.* Beza in saraviam: vid. Resp. Sarav. ad Bezam de  
diversis gradibus, Min. Evang. ch. 18. pag. 270.

*By Richard Hooker*

Newcastle, Printed by Stephen Bulkley, 1661.

The British Museum

An Address to the Members of the President's  
All Independent, Intermittent, and Intermittent, while  
in a more or less state of independence. That



The first of these is the fact that the  
 Government has been unable to secure  
 the necessary funds to carry out its  
 policy of non-interference. This is  
 due to the fact that the Government  
 has been unable to secure the necessary  
 funds to carry out its policy of non-  
 interference. This is due to the fact  
 that the Government has been unable  
 to secure the necessary funds to carry  
 out its policy of non-interference.

1892



To the Most Reverend Father in God  
the Lord Arch-Bishop of YORK his *Auxiliary*  
GRACE, Primate and Metro- *Treasury*  
politan of England.

**A**S an Expression of that Due Observance  
I owe unto your Grace, I humbly present  
this small Treatise unto You; as an expression of  
my unfeigned desire of the Peace of the Church,  
I Publish it unto the World: Sweet is the name  
of Peace; the best Peace is the Peace of the  
Church; but no Peace in the Church without  
Order and Government. And truly, as I  
have from sad premises Concluded of the State,  
That either for our sins it would be Destroyed;  
or else His Majesty would be Restored: So of  
the Church, That for our Errors and Impieties  
it would be un-churched, and the Candlestick  
removed; or else the Government of Episco-  
pacy would be Re-established. That it is the  
most

## The Epistle Dedicatory.

most excellent Frame, and best grounded Forme of Church Government, the greatest Favourers and Patrons of Presbyteriall Government themselves being Judges, I have, I think in this Treatise, clearly manifested, and have brought in the Reformed Churches, both Lutheran, and Calvinist; yea, Calvin, Beza, and the Church of Scotland it selfe to speake for Episcopacy, and they speake for it as fairely, nay, as fully, as can be desired, which I hope in Concurrence with other Arguments will worke some effect upon our Presbyterian Brethren, in Order to their Conviction; yea, chearfull Submission unto Episcopall Government. And since it hath pleased God (after this long Vacancy) to select Your Grace, as the most worthy among many worthy, and to set You over this Province, I shall, as in Duty bound, humbly Pray for Your Grace, That you may long and happily enjoy that Dignity, holily and faithfully discharge that Great Duty, that by Your Wisdom and Piety, You may be a Jachim and

The Epistle Dedicatory.

and Boaz in Gods Temple, *that You may support Holy Doctrine, wholesome Discipline, and both the Power and Forme of Godlinesse. Your Grace, and the Rest of those Venerable Fathers, To whom the Keyes of the Kingdom of Heaven are committed, have great need of the Prayers of Gods People. You have an high and hard Province in Your Hands, and a Heavy Burden upon Your Shoulders, and now Harder and Heavier then ever : You have an Auger's Stable to Cleanse, the Heads of an Hydra to Cut off, many Monstrous Heresies to Suppress, Rents and Schismes to Unite and Heale, Corruptions to Purge out, Scandalls to Reforme, many and long Contracted Disorders to Reclaime ; therefore had You need, with Elisha, To have the Spirit of Eliab doubled upon You : And (as it is said of Saint Ambrose) Each of You to doe the Work of five Bishops that went before You ; The Worke is the Lords, and the Lord will be with You in his Work.*

Onus  
humeris  
Angeli-  
cis firmi-  
dandum.

Mat. 23.  
20.

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## The Epistle Dedicatory.

He graciosly Grant, That in this Reformation of his Church out of Errour, Schisme, and Profanenesse, You may equall, yea, exceed those Glorious Bishops, who were under God, our first Reformers; and You having as They, been Confessors for Christs Truth by constant Sufferings, may, as They, continue so to be, by Preaching, Living, Writing, Ruling, and be in nothing short of them, but in the Glory of Martyrdome; so shall God have Glory, the Church blesse God for You, and be blessed in Your Paternall and Pious Administrations, with Truth, Order, Peace and Unity; And when the Chiefe Shepheard and Bishop of our Soules shall appeare, You shall Receive a never-fading Crowne of Glory. So prayeth,

Your Graces in all dutifull  
Observance,

R I: H O O K E.



To the Christian Reader; but especially to those of  
the Presbyterian Judgement: And particu-  
larly, to my Brethren and quondam Neigh-  
bours in and neer to Nottingham.

**A**S I have not been deterred by fear, in these  
times of fear and danger, from confessing my  
Judgement as to Church Government, when  
thereunto called; so have I not been moved  
by flattery to Publish it at this time, either  
to Ingratiate my self with those that are Episcopall, or  
to disgrace or disgust those that are Presbyterian; I have  
not Changed my Judgement with the Change of the  
Times, (though it be no shame at any time to change  
Errour for Truth.) I have not, as one morosely ob-  
jected to a Grave Minister, been newly Baptized into Epis-  
copacy: Yet this I must confesse, Though I have not  
lately been Baptized into it, I have been lately confirmed  
in it, and that by the greatest Opposers of it, and assertors  
of Presbytery, having lived amongst, and conversed with  
many of the Presbyterian Judgement, and hearing them so  
to Cry up, and seeing them so earnest to set up that Govern-  
ment under the glorious Name of Christs Kingdom, and the  
Aords Discipline, I must in the words of Reverend Master  
Hooker acknowledge, That I could not but in Charity  
think, that such numbers of otherwise right well affected,  
and Religiously enclined Minds, had undoubtedly some

Ecclief.  
Pol. Pre-  
face pag. 21

To the Christian Reader.

Marvellous Reasonable Inducement, which led them with so much earnestness that way: wherefore I set my self seriously to search into their Books, and weighed with the best and most impartiall Judgement I could, the Scriptures, authorities, and Arguments they brought to assert their Discipline.

But when as neer as my slender abilities would serve, I had with Travell and Care performed that part of the *Thes.*, Apostles Councell, *To try all things*; and was come to the other part, *Hold fast that which is good*; I saw no Reason, but to hold fast what I had held. And in stead of being Convinced, I was Confirmed, "That the forme of Government by Episcopacy amongst us Established is such, as no Law of God, or Reason of Man, hath hitherto been alleadged of force sufficient, to prove they doe ill, who to the uttermost of their power withstand the alteration thereof. Contrariwise, that Government which in stead thereof we are required to accept, is only by Errour and Misconceit, named, *The Ordinance of Jesus Christ*, no one sufficient Proove, being as yet brought forth, whereby it may clearly appear to be so in very Deed. Nay more, I have not found greater Patrons and Abettors of Episcopacy, then those Called and Counted, the greatest Enemies and Opposers of it, Mr. *Calvin*, *Besa*, and the Church of *Scotland* it self; And I am very confident, That my Brethren of that Judgement, if they would leave to take things upon trust, and see with their own Eyes, and Reade their own Books without partiality, and those for Episcopacy without prejudice, they would be altogether as I am; at least, they would not think so very hardly of the one, and so very highly of the other. I Plead not for any miscarriage of  
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## To the Christian Reader.

the Government, or corruption in the Government, the best defence of those is speedy Redresse and Amendment. That I here plead for and endeavour to prove is, That the Episcopal Government is self, & the most wholesome Frame and Temper of Ecclesiastical Regiments, most agreeable to the Scriptures, hath the generall suffrage of all Antiquity, & honourably attested by the Reformed Churches, both Lutheran and Calvenist, some practising it, others wishing it, all approving it, & most suitable to the ends of Government, the establishment of Unity, Order, Truth and Godlines in the Church, and that the moderate exercise of it will be most satisfactory to all sober, conscientious, and judicious, both Ministers and Christians; and that the Presbyterian Government, hath none of these Characters to commend it; and the so much credited, and by some magnified Assertion, is a mistake, That the best Reformed Churches are Presbyterian.

And here two or three things I shall in Humility, Charity, and without the least reflection, lay before the Consideration of my Presbyterian Brethren, and beseech the Lord to lay them home to their Consciences.

1. whether the Reformation lately attempted (as it was Managed) were not a blasting the blessed Reformation of this Church, by a Miracle of Gods mercy, effected in the Dayes of our Fore-fathers? To Reforme Doctrine, the 39. Articles of our Church were taken away; to Reforme worship, the Publike Liturgy and Book of Common Prayer was cast out; to Reforme Government, the Established Government of Episcopacy was pluckt up Root and Branch; this is surely, not Reformation, but Extirpation, this sweeping could not be with the Besome of the Sanctuary. What was the Government, Doctrine, worship like Ezeiels Vine, no

Ezek. 15.

To the Christian Reader.

Wood thereof fit for any work, not so much as one Pin, or Pegge to be made thereof to hang any Vessell upon; but all fit to be cast into the Fire; Surely wisdome and Moderation are as necessary for Reformers, as Zeale and Affection; extremities are neither Justifiable, nor (we see) Durable.

2. whether it be Christian, Ingenuow, and become the Ministers of the Gospel to fill mens minds with Jealousies, Suspicion and Prejudice against the Government, and Worship Restored, and to Cry out in our Pulpits and Congregations of Popery comming in againe; when we well know, That our Reformers, who thought it their Duty to retain and transmit unto us that Government and Worship, did many of them lay down their Lives for the Protestant Religion, and were Martyred, because they would not submit to Popery; and some of them esteemed it their greatest happinesse to have the Common Prayer Book with them in Prison. O let us not Repine, when God hath given us cause to Rejoyce! let us not murmur, when we should give thanks! At what Rate would we not long agoe have purchased the mercy, we now already undervalue? I pray God our Sins and Divisions cast not us again upon the Fiery Tryall our fore-fathers felt: But should it come to that Point, I can be so confident as to say, The Episcopall Men in a holy Ambition of Hearry Zeale for Gods Truth, would scarce (I had almost said, would scorne to) suffer any to goe before them to the Stake.

3. Since our turning things up-side down, hath been hitherto esteemed as the Potters Clay; and God hath even Miraculously Restored our Gracious Sovereigne to the Throne of the Kingdome; and the Bishops to the Helme of  
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## To the Christian Reader.

the Church; whether, as we unquestionably believe it our Duty to Honour and Obey the KING and His Government: so it be not our Duty to submit to Episcopall Government, so long, as all we can say against it, and for the other, can amount to no more then probabilities: and we cannot deny, but Episcopacy hath very faire Probabilities also: Surely we can never answer it, to trouble the Peace of the Church, while our Affections frame our Opinions, and untill we can produce some Arguments Demonstrative, and necessary for the Government we would set up: An Argument necessary and Demonstrative is such, as being proposed unto any Man, and understood, the mind cannot chuse but inwardly assent; let such an Argument from Scripture be shown, the Bishops will be Convinced of all, Judged of all; for my part, I should soon be a Convert; for, Errare possum Hæreticus esse nolo. May I without offence lay before you the Sorites, whereby men are argued into a liking of this New Discipline: I shall give it in the words of that piercing Author now mentioned: "These are the Paths ye have walked, the steps ye have troden, the manifest degrees whereby ye are trained up in that Schoole: A Customs of inuring your Eares with reproofe of faults, especially in your Governours; an use to attribute those faults to the kind of Spirituall Regiment under which ye live; boldnesse, in warranting the force of the New Discipline for the Cure of all such Evills; a slight of framing your Conceits, to imagine that Scripture every where favoureth that Discipline; a perswasion, that the Cause why ye find it in Scripture, is the illumination of the Spirit, that the same Spirit is a Scale unto you of your neernesse to God, that ye are by all

Hooker  
preface to  
Ecclesiast.  
Policy, p.  
19.

"means



*To the Christian Reader.*

“means to nourish and witness it in your selves, and  
“to strengthen on every side your minds, against what  
“soever might be of force to with-draw you from it.

But my House will run out of the Gates; I most humbly and instantly beseech you, Deare Brethren, that laying aside Affectation, Prejudice and Passion, you will quietly and cheerfully submit unto that Government and Order in the Church Established, in which it hath Flourished many happy Yeares, and sent many thousand Soules to Heaven: O let us not, by continuing our Distance and Disobedience, grieve the Heart of His Gracious Majesty, who hath with so much Princely Wisdome, Care, Piety and Tendernesse interposed in this great Affaire of the Churches Settlement, and hath used His utmost Christian Endeavours to Moderate and Unite Discenting Parties: Let not the Church by us, and for us, be still Divided, Disturbed, Dilacerated; Me thinks, our want of it should teach us to Value the Churches Peace: And now, that the State by the Divine Blessing, is Quiet and Peaceable; Shall we hinder the Church of her Peace and Quiet? we, who should most study it, and effect it? Let us not spend that pretiouslest of our pretious time appointed for the Edification and Instruction of Gods Church, and for the Preaching of Faith, Repentance, and a Godly Life, in possessing our People with Prejudice and Doubts, in decrying Church Government and Order, in quarrelling against Rites, Circumstances, and Ceremonies: *Mihi minime deferendus, (I might adde, Distrabendus) esso Ecclesiar videretur propter vestes aut pileos, aut aliquid ejusmodi vero medium aut indifferens,*  
faith



## To the Christian Reader

saith Mr. Beza, *My Judgement is, That the Churches ought not to be forsaken for Vestments, or Caps, or any such middle and indifferent thing.* O that we could in this, as well as in other things, hearken unto him! Finally, let us not Gratifie our Enemies, and the Enemies of Gods Church, his Truth, and our Peace; we have many, never more, at home, abroad, without, within, who watch for our halting, who rejoyce at our Ruine, who Edifie by our Contentions, and are Animated by our Animosities: *Hor: 1sthoru velis, & magno mercentur Atrida.* The Lord grant that we may no longer Contend, but Submit, to the things that make for Peace; the Lord give us those (now more then ever needfull and seasonable) Graces of Humility, Charity, Obedience, and Moderation: *A Graine of that selfe-deniall we so much Preach to others, would alloy the heat of our Contentions, and Render us all Amiable, and Conformable.*

*Amin*

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The

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I have not been able to find the Christian  
 ought not to be ignorant of the rights of his  
 conscience and of the rights of his  
 spirit, as well as in other things, broken unto him!  
 Finally, let us not forget our enemies and the Sac-  
 rament of the Church, his blood, and our peace; we  
 have many, many more, as here, abroad, without  
 writing, who watch for our falling, who rejoice in our  
 Ruine, who Etille by our Conventions, and are Ad-  
 vanced by our Animosities: How, I know not, & may-  
 be, as many as I write. The Lord grant that we may  
 no longer Command, but Submit to the things that  
 make for Peace; the Lord give us those (now  
 more than ever needfull and desirable) Graces of  
 Humility, Charity, Obedience, and Moderation: and  
 that we may be able to stand as so many Towers in  
 need, and the best of our Conventions, and finally in  
 all admirable and Conscientious.

The

Ruffinus  
Ecc. Hist.  
lib. I. cap. 2

## The Bishops Appeals.

be burnt, that the Dissentions of Gods Ministers might never be by others known, nor by themselves remembered.

The Face of our Church at this day, somewhat resembles the state of Gods Church at that time; The Lord hath by a *Miracle of Mercy to Him and us*, preserved for us, and restored unto us another *Constantine*, under whose shadow we hope to breath and live again, after that *Tempt* of *Persecution* and *Division* which had almost swallowed up and shipwreckt this Church and Nation; we have not one, but many *Arriues* to suppress: The *Papists* tell us of the *Return of Soules from Purgatory*: Surely the Soules of all those portentous Hereticks who have ever set their mouths against Heaven, seem to be returned from Hell, and let loose by Satan to *Deceive the Nations*: and now, if ever, should Gods Ministers joyn Heart and Hand, Contribute will and skill, to root out and ruine those monstrous Errours, and to set up and settle holy Doctrine, wholesome Discipline, and Gods Heavenly Worship: And to this end, our *Constantine* hath promised in due Time, to *Call a Nationall Councell*, and may it be as happy for us, and famous to Posterity, as that of *Nice*: But, meane time, Alas — *Pudet hac opprobria nobis, Et dici potuisse, & non potuisse refelli*: Every Corner of the Nation is full of Complaints of the Divisions of the Sons of *Levi*; and that in a time when God hath put such a price in their hands as could scarcely be hoped, and a blessed opportunity is offered for the Advancement of the Interest of the Gospel, and true Religion, and for the Establishment of Peace and Truth. Many men, and which is worse, many Ministers, doe make a Religion to set up their own Interests, and will admit no Peace, unlesse the *Golden Image* they fancy to be Truth be set up, and *Adored*. So that, as the Prophet

com:

## The Bishops Appear.



complaints, *Our Leaders have caused us to erre. And a worthy Son of the Prophets, Our Physicians, who should have healed, doe heighten our Distempers; and those who should Cover and Close, doe Open and widen our wounds:* This is the wonder, and the pittie, that now, not Phana-ticks, and giddy Sectaries, but those who are reckoned among the wise, godly, and sober, are bent to such extremes, that they will justifie their own, and condemne the opposite Parties in every thing, and so fix their Opinion to one side, as if Infallibility were onely theirs, and not one Dram of Truth dwelt with their Adversaries; and giving their Interests and Affections the precedency of their judgements, they fancy, as those of *China*, *That they onely have two Eyes, and all the rest of the world but one: nay, all the rest none of their own; but if they See, must borrow Eyes from them:* and thus preferring their private ends, before the Peace of the Church; and their singular opinions, before the declared Judgement of the Church: they would rather mingle Heaven and Earth, and bring us back to Anarchy, and the Chaos of our former Confusions, then not obtain (what would undoe them and us) their wild Fancies, and exorbitant wills. But blessed be the Lord who hath put it into the Heart of our *Constantine*, His sacred Majesty, to remember, and consider, *That God hath made him, a Nursing Father to his Church, and the Keeper of both the Tables of his Law:* and that the best, if not the onely way to remedy our evils, and to compose our differences, and to silence our Clamours and Complaints, is the Interposition of His Sacred and Sovereigne Authority, for Defending of the Faith, and preserving of the Peace of the Church: and truly for moderating all severities, Uniting all Religious Interests, moving all to Christian condescension, endeavouring to

## The Bishops Appeale.

reasonable all extremities, to reduce all to unity and uniformity, that we may all with one Mouth, as well as one Heart, serve and worship God, his Princely and Christian care and pains and travaile hath been wonderfull, and will, by the Divine blessing, prove successfull. The Sovereaign Power can best compromise our Contestations: The fittest, and strongest Arguments to convince and conclude us, are Authority.

For what can private persons doe in publike Calamities? when two furious parties are encountering, and a third person comes between to part them, he receives blowes from both: He is indeed not worthy to enjoy the Benefits of Peace and Truth, that will not by all good means he can, in his Place and Station, contribute to their Establishment: but sooner (as one observes) may a well-meaning man hurt himself, then Redresse a Common Danger.

Yet why should we despaire? Nay, now that His Majesty hath interposed, why should we not hope to be heard? our distemper being at the height, it's heat may abate, and most of us having soundly smarted, we may be capable of Councell. We Reade, *That by the Councell of a poor Man, a Towne was delivered: And by the wisdom of a weak Woman, a City was saved, and mortall enemies reconciled.* To Councell and Wisdom I dare not pretend: but as one who is faithfull and peaceable in Israel, I shall humbly bespeak those with whom Councell and Wisdom should dwell, that they will resume their Wisdom, and recall their Councell, and adde to both Piety, Humility, Charity, and Moderation, in a time when Gods Church wants their best Service: and though by over-busie meddling, I may in this Storme, with *Jonah, be cast over-board*; yet if the Storme may be

Bishop  
Hall.

Eccles. 9.  
14. 15.  
a Sam.  
26. 23.



## *The Bishops' Appeals.*


be turned into a Calme, my Shipwreck shall be equall to me with safety, if I may onely so long hold up my Head above the Waves, till I see the Ship of the Church Arrive at the Haven of Peace.

The whole Businesse of Religion is reducible to three Heads: *Doctrine, worship, Government.* In *Doctrine* there is not very much, though too much difference. In *Worship* more. But in *Government* doe we most of all disagree. This is the Bone of Contention, the Apple of Discord, the living Child by all Parties Contended for; And the other parties, that they might with equality, yea, with advantage pleade for that Government they desired, thought it the most Compendious (however it hath proved the most preposterous) course to pull downe the *Established Government* that stood in their way: so for a time, we lost all Government, while we strove which should carry it.

There have now been two kinds of Government commended unto Authority: The one *Episcopacy*, as it hath been since the Reformation established in this Church: The other *Presbytery*, whereby some would have the Church Governed by the *Presbyters in common*, to whom every Congregation Lay, or, as they call them, *Ruling Elders*, having a joynt power with *Presbyters* to Govern the Church, must be joyned and associated, which they call, *Christs Kingdom, and the Lords Discipline*, and yeelded it must be (else they will not accept it) *to be by Divine Right.*

I had *lite pendente*, before this Controversie was determined, and while both Pleas were *Coram Iudice*, presumed to declare my poor Judgement, (and yet not mine, but the concurrent judgement of the most pious and sober both Ministers and Christians in our Church) for a *moderate and well regulated Episcopacy, which is doubtlesse*  
the

The Divine right  
of church  
Government, p.  
116.



## The Bishops Apptale.

the most excellent and best grounded frame and temper of Ecclesiasticall Regiment, the Government most agreeable with Gods Word, most conduceable to Gods Glory, and the Churches Order and Unity; the least liable to just exception, and the most likely to give all sober, judicious, and good Men satisfaction.

I had humbly Addressed my self to those Venerable Fathers of the Episcopall Judgement on the one side: and to those Reverend Brethren of the Presbyteriall persuasion on the other, that all prejudices laid aside for the settlement of Peace, Order, Truth, and Godlinesse in this long divided and dilacerated Church, The Bishops and Episcopall Persons would condescend in Christian Moderation to the satisfaction of the Presbyterians, as far as in piety and prudence they might: And the Presbyterians would not onely submit unto, but cheerfully obey the Moderate Government of Regulated Episcopacy, as in Conscience and Duty they ought; and to encline the one to that condescension, and to convince the other of that duty of Obedience, I had taken the boldnesse to bespake them, first joyntly, and both together; and then singly, and each asunder.

But I was perswaded by Persons of Judgement, and those who had power over me, To suspend the Publication of this Address, and to await the Determination of His Majesty in this Affaire of so high importance to the settlement of the Church. And now I see the Counsell was wisely given, and well taken; and His Majesty in His Royall Wisdom, after mature deliberation and consultation, hath restored the Episcopall Government, and by His Gracious Declaration, in reference to Church affairs, Hath offered on the part of Episcopacy, such, and so great a condescension in order to Peace, and to the utmost satisfaction of the Presbyterians, and all other Parties who in the  
least

## The Bishops Appeal.

I do not pretend to Piety and Sobriety, wherein all is granted; that all (I ever saw on such a Subject) had in way of Accommodation ever requested, all that I had prepared to request, and much more than I, or I think any other durst have requested: I could not therefore but judge it a very unpardonable presumption in this matter, to say *Any thing* after the KING.

So that now I must alter my designed Method, and waving my intended Addresse to those most Reverend Fathers, the Bishops: I shall onely apply my self to my Brethren Devoted to the Presbyterianall Discipline; and in order to the happy settlement of the Church, and if possible to their Conviction, that to that blessed end it is their Duty to submit to Episcopall Government, I shall humbly offer unto them a few, I hope, sober Christian, and not Irrationall Considerations; and I trust they will be received with the same right hand of Charitable Affection, wherewith they are offered.

**B**E entreated to lay aside prejudice, when you look upon Episcopacy; and partiality, when you look upon Presbytery: the Spirit of Anticipation raiseth mists to obscure the Face of Truth. And as it is said of the false Glasse of Smyrna, That it represented Beautifull Faces, very Deformed; And those that were Deformed, exceeding Faire: So when prejudice possesseth us, we cannot endure to heare any thing, though never so sound, sober or rationall, in the defence of that we (perhaps causelessly) dislike: Contrariwise, that we perhaps, as causelessly like and approve, for this the most slender probabilities will seem Demonstrations. It hath been Observed, That the Topickes, whereby the Presbyterian Government hath been commended, have been, 1. The commending,

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## The Bishops Appeal?

endearing, and magnifying it by the magnificent Titles of, *The Lords Discipline. The Kingdome and Scepter of Christ. The Cause of God. The everlasting Truth of God. The Placing of Christ upon his Throne. The most Beastsfull Order of Ecclesiasticall Regiment.* 2. The Condemning, Reproaching, and loading with Calumnies the *Episcopall Government*; Calling it, *Anti-Christian, Papall, Lordly, Prelaticall*; raking into, and exposing to Publicke view all the Faults and Corruptions they can finde, or fancy, or saigne therein, (as if any Government could be without all fault) but concealing all the Benefits and Advantages it brings to the Church. 3. By engrossing, and Arrogating to the Friends, and Favourers of that Discipline, the Name of the Godly: and Branding (eo nomine) with the Name of Profane and Ungodly, all Opposers of them, or Dissentors from them. 4. By Crying up, admiring, and even Deifying the Founders and Furtherers of their Discipline, as if Wisedome Onely did Live and Dye with them, and they onely were Impeccable and Infallible. Loath we are (say the Petitioners for the Discipline to Queen Elizabeth) to think, That they whom we Judge to have attained to as sound Knowledge, in all points of Doctrine, as any since the Apostles times, should mistake in Discipline; such is naturally our Affection, that the things or Persons we love and Admire, in them we cannot willingly be perswaded that any thing should be Amisse. I know some of them (saith one) That would thinke it a Tempting of God, to Heare or Reade what might be said against them: But he cannot be an upright Judge, who will make use but of one Eare, and will not with patience heare both Parties. Deate not I beseech you on one side; Condemne not the other side before hand: look singly upon both; heare patiently others, as well as  
your

## The Bishops Appeal.

your selves: Desire to be heard, and be willing to believe of your selves (what you conceive of the Adverse Party) that you are men, and may be deceived. Take *St. Pauls* Counsell, Be not at *Tenets*, before *Probats*: weigh in <sup>1 Thes. 5. 21.</sup> the Ballance of an unbiaſſed judgement, the Scriptures, Arguments, and Authorities on both parts Alledged, and then perhaps you may see no Cause to think so well, or be so much in love with your Discipline, but that you may relinquish it; and you may finde there is no Cause to think so ill of *Episcopacy*, but you may submit unto, and sit down under It.

Impute not the faults of the Governours to the Government it selfe; this hath been utterly a fault among you, *To lay all the faults and corruptions wherewith the world aboundeth, unto the kind of Ecclesiasticall Government established.* By this Rule, if with *Licurgus*, we shall cut up all the Vines, because some have been Drunke with wine; all Order and Government, Civill, as well as Ecclesiasticall must up Root and Branch. By this time I hope we see our errour in this particular: and therefore I need not say much upon this Head of Consideration; *What Fruit had we of those things whereof we are now ashamed?* when in the beginning of these to be lamented Times, we called for Reformation, and began with extirpation of all settled Order. What could be expected from such a Heady and Preposterous Course, but what all wise and sober men did then fore-see, *Disorder and Confusion?* wise men doe not by the practises of Governours, but by the Laws, Canons, and Constitutions, judge of the Government.

Consider how unjust, untrue, and uncharitable it is to affix that odious Title of *Anti-Christian*, upon *Episcopall Government*; and to tell the World, *That Episcopacy is*



## The Bishops Appeal.

*a Branch of Popery : This Accusation comes not from The Brethren, but from the Accuser of the Brethren, Anti-Christ, and is most false and injurious. Speak I beseech you, who have been the great opposers of Anti-Christ ? who the Instruments to pull down Babilon, and build up Sion ? who have been Confessors and Martyrs for the Reformed Religion ? who have Spoken, Preached, written for it, and Sealed their writings with their Blood ; but Bishops, and Episcopall Men ? what ? Cranmer, Ridley, Hooper, Latimer Anti-Christian ? Shew us the Man of the Anti-Episcopall Party, who hath appeared in the Front with these Worthies, and Valiant Captains of the Lords Host : Shew us the Martyr that layd down his Life in that blessed Cause ; declare which of them were the Instruments of Reformation ? Nay, have not some of them been obstructors ? while the Episcopall Men have spent their strength against Romish Idolatry, and Superstition. what have these men done, but shewed their weaknesse and wilfulnesse against the Government, worship, and Ceremonies established ? so that The Text of all their Sermons, the Title of all their Writings, might have been this, Touch not, Taste not, Handle not. Surely, if Bishops had not stood up against Popery ; Popery might, for ought the other had done, stood in this Church till this day ; and those that know any thing, doe know, That the pulling down of Episcopacy, hath been the Designe of the Papacy, and the setting up of Anti-Christ, so far is Episcopacy from being Papall and Anti-Christian. Mr. Prin himself (then no great friend to Bishops) hath told us of a sad Complaint of the President of the English Benedictines, against the Secular Priests, who opposed Episcopacy, that they might Rule and Shine alone in the Clergy, without an Head : And 'tis a most true Observation, That no one thing hath more been*

As Iuell,  
Bilson,  
Davenant  
Field, &c.

Popish  
Royall  
Favou-  
rit, p. 59.



## The Bishops Appeal.

from the exaltation of the Romish Sea, then the sweeping of Presbyters, as Jesuites, and others, from the Power and Government of Bishops: And it was fore-seen, That as wilifying of Bishops, and setting up Presbyters and Deacons of Rome above them, hath begot an Anti-Christi-  
Tyranny and Monarchy: So the Casting them off amongst us, and setting up Presbyters without Bishops over them, hath brought into our Church, the greatest confusion and Anarchy, the most Sells and Schismes, the grossest and grievous-  
Heresies, that ever the Church at one time was pestered with, and no hope to be rid of them, till we began to hope again for Episcopacy.

Modest  
Adver-  
tisement  
pag. 9.

That to whomsoever you will Appeal as Arbitrators in this Difference, unto them the Bishops dare, and may Appeal.

4

I. Will you Appeal to the Scriptures, they have far fairest Pleas from thence for Episcopall Governments, then you for Presbyteriall: They have the word Bishop often in the Scriptures, (and they alledge strong Reasons, that the word in many places is taken in the restrained sence, Distinct from Presbyter: ) What would not you give? how would you triumph, to shew the Name of Lay- Elder once in Scripture? They doe fairely, and beyond probability, prove the Government of Bishops in many famous Churches in the Apostles times; the seven Angels, the seven Bishops of the Asian Churches; James Bishop of Jerusalem; Marke of Alexandria; Timothy of Ephesus; Titus of Crete, which two last, that in their single Persons, they had Power to Ordaine Presbyters, and Order and Govern the Churches of Ephesus and Crete; which is as much as to say, they were by St. Paul appointed Bishops there, is so cleare from his Epistles to them, that he that Runn may Reade: And we need Reade

## The Bishops Appeale.

Doctor  
Downham  
Serm. at  
Lambeth,  
upon Rev.  
I. 20.

Wid. Hook-  
ers Eccles.  
Policy, l.  
a. p. 1.

1 Tim. 5.  
17.  
Conf. 11.

but one place, with Dr. Downhams Comment, *Paul* writing to *Titus*, saith, *For this cause left I thee in Creete, that thou shouldest set in Order the things that are wanting, and Ordaine Elders in every City, as I had appointed thee:* whence we may gather (saith he) a threefold superiority of Bishops; The first, *singularity of preeminence during life*, [For this Cause I left thee in Creete.] The second, *the power of Ordination*, [That thou should'st Ordaine Presbyters.] The third, *Power of Jurisdiction*, [That thou should'st set in Order the things that are wanting:] And this Power not confined to a Parish; but extended to the whole Island of *Creete*, and to all the Cities thereof: From the first of those, dependeth *the Unity*: From the second, *the Perpetuity*: From the third; *the Eutaxy, or good Order of every Church*, thus he. And truly I cannot sufficiently wonder, that those men, whose Position it is, *That Scripture is the onely Rule of all things which in this life may be done by men, not onely in Religion (which is most true;)* but also in *Civill Actions*, and that so far, as to the taking up of a *Rush*, or a *Straw*, should deny *Episcopall Government*, which hath so many, and evident Scriptures for it; should assert *Presbyteriall Government*, for which they scarce bring any colour of Scripture; nay, which is by that very Scripture which is chiefly brought to prove it, clearly disproved, as anon will appeare.

2. Will you Appeale to the Ancient Fathers? so doe the Bishops, and shew, that the Fathers generally for the first six hundred years, whom the Protestants Appeale unto, allow, and alledge in their Controversies with the Church of *Rome*, doe all with one Mouth, assert the Government of the Church by Bishops: And whereas you affirme, *That the Presbyteriall Government was exercised in the Church in the Apostles times; which were the prime and*

## The Bishops' Appeals.

73

Britains.  
Remem-  
brance

and purest of the Primitive times: and Episcopall Government came in, though early; yet, after the Apostles times, the Mystery of Iniquity beginning to work besides; they  
 1. Think it a Mystery indeed, and a thing unreasonable, and uncharitable to judge, that all those holy Fathers next after the Apostles times, should conspire and agree, to Root out the Government Planted by the Apostles. 2. They ask, Where? and in what Churches it first began? and how it came to pass (in a time of persecution, when none could enforce, or impose upon the Church) that in all the Christian World, without any one to stand up, or oppose it, the Presbyteriall Government fell, the Episcopall was set up, and the whole Church degenerated? 3. Because you say some of the Writings of the Ancients are uncertain, some certainly spurious that goe under their Name, some Interpolate; No Diocesan Bishops can be found in the first hundred years after the Apostles times, in any sound Author, not palpably suspected for spurious: Yea, some adde, the first two hundred years, saith the Author forecited: They then Alledge such, whose Authority is by you confessed, and whose Writings by your selves acknowledged, as pure and genuine; as Ignatius, who every where asserts Episcopacy to have been Apostolicall; and that in those seven Epistles set forth by the Arch-Bishop of Armagh, by him proved, and by the Presbyterians confessed genuine. And Irenæus, who tells us, That Policarpe was not onely taught by the Apostles, and conversed with many of them who saw the Lord; but was also Constituted by the Apostles Bishop in Asia, and in the Church of Smyrna there, whom (saith he) we also saw in our first Age. But what need I tell you what the Bishops answer, when one of your selves, Doctor Blondell (whom you look upon as a sound Author) in his Apology for St. Jerome, ingenuously Confesses, That

Vide Dr. Hammond  
his Anl. to  
Jus Divin.  
Min. Angl.  
sicca  
finem, p.  
143. scilicet  
The authority of I-  
renæus is  
most clear-  
ly proved  
by Peloni  
Almonio,  
Compen.  
discourse  
of Episco-  
pacy.

forty

## The Bishops Appeale.

Some of  
the Apo-  
stles being  
then alive

forty years after Christ (which is much sooner then a hundred, or two hundred years after the Apostles) the Government of the Church was in the hands of Bishops over all the world, one in every Church, set over the rest of the Church. 4. They shew you a Succession of Bishops in all the Ages of the Church from the Apostles times, naming the Persons who, and places where they Governed: And (as one rightly notes) why was the Succession of one Man to one observed, in all the Church Histories and Writings of the Ancients, and Registered in the Records of the Church, rather then of many to many? In the recitall of the names of those who Governed the Church, as in Antioch, Ephesus, Smyrna, one Man is alwayes singularly remembred as the Governour: Why but One, if this One did not in Dignity of his Place, and Degree of his Office, excell the common Presbyters, as their Governour and Praefect, placed over those Presbyters by the Apostles?

Ambrose  
in Ephes.

3. Will you Appeale to those Fathers, whom you claime to be on your side, and against Episcopacy? so will the Bishops: For Ambrose, the place alleadged for Lay-Elders out of him, some say, is not out of him; the Author of those Commentaries is by many suspected as a Counterfeit Ambrose: but supposing it to be Ambrose, it makes not at all for Lay-Elders, but shews onely, That Presbyters, or Seniors, have of old been assistant to Bishops in Government, which they allow, and still have an Assistant Presbytery, a Chapter, or Colledge of Prebends; and you know, Ambrose himself was a Bishop in the Prelaticall sense: and that in his other Writings, he is a clear assertor of Episcopacy: And therefore, we must believe by Seniors, he meant not there Lay-Elders, unlesse we will believe he spake Contrary to his other Writings, and Acted Contrary to his own Conscience. And for  
Jerome,

## The Bishops Appeale.

Jerome  
Epist. ad  
Evangelium

Jerome, upon whom you lay most stresse, to him we dare stand, and that in that Epistle you mainly rely upon, as being against Episcopacy. he there indeed, as the Apostle speaks, *Magnifies his Office, against, and above the Deacons, who would be above Presbyters*; Yet there he gives the greatest blow at once to Popery and Presbytery, *Nam & Alexandria, & Marco Evangelista, usque ad Heracliam & Dionisium Episcopos, Presbyteri semper unum ex se Electum, in excelsiori Gradu collosum Episcopum nominabant*: and the Epistle ends, *Ut sciamus Traditiones Apostolicas sumptas de veteri Testamento, quod Aaron & Filii ejus, & Levitæ in Templo fuerunt, hoc sibi Episcopi, & Presbyteri, & Diaconi vendicent in Ecclesiâ*: What can be more said? from Mark the Evangelist (who himself was the first, as elsewhere Jerome tells us) were Bishops in the Church, they are a Tradition Apostolicall, that which was Aaron in the Temple, are the Bishops in the Church.

In proeme  
in Mat.

4. Will you Appeale to the generall practise of the Church? so doe they, and affirme (*quod ubique ab omnibus, & semper*) That Episcopacy hath continued in the Church for 1500, years, without Contradiction or Interruption, except onely from Atrium, who because he mist a Bishoprick, fell soule upon Episcopacy: Now is it Rationall or Christian to think, That Christ lost his Kingdom in the Church for fifteen hundred years?

5. Will you Appeale to the Reformed Churches? so will the Bishops: The Lutheran Churches have Superintendents, the same with our Bishops; onely as Zanchy Observes, *Changing the old Greek word Bishop, to a worse Latine Name Superintendent*. Heare Melancthon, (of whom Calvin gives this high Character, that so singular was the sharpnesse of his Judgement, that all men

Calv. in epi  
ante de-  
sens. oribo  
dox. fid. de  
lib. arbit.

wor-



worthily admired it, and himself justly revered: the censure of it) I would to God it lay in me to restore the Government of Bishops, for I see what a manner of Church we shall have, the Ecclesiasticall Policy being Dissolved.

*Me'ant.* Againe, This doth displease immoderate men, that the Jurisdiction and Policy Ecclesiasticall is Restored, interpreting the same to be the restitution of the Romish Sovereignty; and writing to Luther, Thou doe not beleieve into what hatred I am grown with them of Novirum, and certaine others, for the Restitution of Jurisdiction unto Bishops, our Brethren doe fight for their own Kingdom, and not for the Gospel. And Camerarius, I have heard some accuse Philip most inhumanely, that he was not to be accounted a Patron of his own part, but of his Adversaries; these and divers other words more slanderous they uttered, of which afterwards, they repented, and were ashamed, thus he. *Gelarcm*, a Learned Man of the Lutheran Church, reproves thus a Despiser of Superintendency, Although thou beholdest with Disdaine, as it were from above the Titles of Orders, after the fashion of Hypocrites, and Anabaptists, yet by thy foolish arrogance Challenging speciall Knowledge to thee, and thy fellows onely, thou swellest more with pride, then all our Doctors and Superintendents: and what commeth into thy mind, that thou dost Cavill at the Degrees of Ministers; as though it were not lawfull to Ordaine such Degrees for the building and governing of the Church? Did not God himself, in the Old Testament, appoint a Chiefe Priest, Priests and Levites? And in the New, Gave he not some Apostles, some Evangelists, some Prophets, &c? Had not the Primitive Church accordingly, Bishops, Priests, and Deacons? whilst thou, a proud man, dost gird so at the Title of Superintendents, I asseure that

*Me'ant.*  
ad Camerarium, p.  
304. & ad  
Lutherum  
306.

*In vita  
Philippi.*

*In Hypocritae, p. 8.  
Diss. p. 30.*



## The Bishops Appeale.

147

that thou reprehendest *Paul* himself, who hath given this Name to a distinct Order of Ministers of the Church : And our Ancestors following the Apostle, have thought meet, That for the edifying of the Church, and for Orders sake, there should be certain Superintendents, that is, Overseers, not onely of the Flock, but of the Ministry in like manner. I could instance in *Bucer*, *Hemingius*, *Urbanus*, *Regius*, and many others : But why should I be particular ? you may hear them all speak with one mouth in the *Augustane Confession*; we have oft protested, that we do greatly approve the Ecclesiasticall Policy and degrees in the Church, and as much as in us lyeth, doe desire to conserve them; we doe not mislike the Authority of Bishops, so that they would not compell us to doe against Gods Commandments. And again, we doe here protest, and would have it so Recorded, That we would willingly preserve the Ecclesiasticall and Canonick Policy, if the (*Romish*) Bishops would cease to tyrannize over our Churches, this our mind and desire shall excuse us, with all Posterity, both before God, and all Nations, that it may not be imputed unto us, that the Authority of Bishops is over-thrown by us. Observe by the way, That the *Lutherane Church* thought it a high Crime, and lasting to Posterity in the sin and shame, to endeavour to overthrow the Authority of Bishops.

*Apol. Aug.*  
*Confess. P.*  
*363.*

6. Will you Appeale to *Mr. Calvin* and *Beza*, the prime Patrons and Erectors of the Presbyteriall Government ? even to them dare the Bishops Appeale; when they speak the words of sobriety, they speak Honourably of Bishops, and acknowledge Episcopacy to be agreeable to the Scriptures. Writing to the King of *Polonia*, *Calvin* propounds the Ancient Forme of Church Government by Arch-Bishops, and Bishops, and Calls it, *A Moderate Honour*. In his Answer to Cardinall *Sadolet*,

*Calv. Ep.*  
*ad Regem*  
*Polonia.*  
*Calvin in*  
*Sadolet.*

dolet, he speaks Honourably of the Government of the Church by Bishops, in the days of *Chrysostome, Ambrose, Augustine, &c.* and expressing his dislike of the Popes Sovereignty, and the Cardinals Tyranny, saith, *That if Bishops did Preach sound Doctrine, and Govern the Church according to Gods word, he was worthy to be delivered to Satan, and Censured with the deepest Anathema, who would not obey them.* And in another place of his Answer to the same Sadolet, *Nos minimè refugimus, quin disciplina, quæ vetustis Canonibus sancita fuit, hodiè locum habeat, diligenter ac bonâ fide Custodiatur.* Finally, in his Institutions he writes thus, *whereas every Province had among their Bishops one Arch-Bishop: Also where in the Nicene Councell, there were Ordained Patriarchs, which should in Degree and Dignity be above the Arch-Bishops, that pertained to the preserving of Discipline:* then he tells us, the Government so ordered many called a *Hierarchy*, which name he dislikes, but the Government it self he dislikes not; for thus he concludes, *Si rem intuemur, reperiemus veteres Episcopos, non aliam Regendam Ecclesiæ formam voluisse fingere, ab eâ quam Deus verbo suo præscripsit:* If leaving the word, we look upon the thing, we shall find, That the old Bishops meant to forge no Forme of Ruling the Church, differing from that which the Lord appointed by his Word: we see *Calvin* was not (as many represent him) an Enemy to Episcopacy; and doubtlesse, but that, as he saith, he found it a fit Curbe for the stubborne people of *Geneva* to set up another Discipline, he liked Episcopacy as well; to say nothing that he there was more a Prelate, then are any of our Bishops.

*Beza* in his heart the most violent against Bishops; yet when himself, he speaks as much for them as can be desired:

## The Bishops Appeal.

19

desired: in his Confessions. he Confesseth, *That the Con-* Ch. 5.  
*stitutions of the Ancient Fathers concerning Bishops, Me-*  
*tropolitans, and Patriarches, their Seats, limits, and Au-*  
*thority were made Optimo Zelo, with the best Zeale; and*  
*surely the best Zeale accompanying those that Constituted*  
*Bishops, they have not the best Zeale who would pull them*  
*down.* Again, he and Sadeel writing to the Arch-Bishop  
of Canterbury, begin with this Inscription, *To the most,* 15. Sep.  
*Reverend Man and Father in Christ, the Lord Arch-Bishop* 1589.  
of Canterbury, *Primate of all England:* and in that Epi-  
stle they Apologize, for that some had wrested their  
meaning, when speaking against Popish Tyranny, that  
they had Taxed the English Episcopacy, far be this Ar-  
rogancy from us, who doth give us Authority over any  
Church: far be it from us that we should think, so the  
substantiall Matters be kept, there ought nothing to be  
granted to Antiquity, nothing to Custome, nothing to  
the Circumstance of Time, Place, Persons: In his Dis- Ch. 8.  
putation with Saravia, *If now* (saith he) *the Reformed* P. 270.  
*Churches of England, being under-propped with the Autho-*  
*rity of Arch-Bishops, and Bishops doe continue, as this*  
*hath happened to that Church in our memory, that she hath*  
*had Men of that Calling, not onely most notable Martyrs*  
*of God, but also excellent Pastors, and Doctors, let her*  
*truely enjoy this singular blessing of God, which I wish may*  
*be perpetuall unto her.* Again, *But we doe not therefore* De Evan-  
*accuse all Arch-Bishops and Bishops (so called) of Tyranny,* gel. Mi-  
*for what arrogancy were that? Nay, so as they doe imitate* nist. c. 13.  
*the old holy Bishops, and endeavour so much as they can to* & 21. in  
*reforme the House of God so miserably Deformed, accord-* fine.  
*ing to the Rule of Gods Word, why may we not acknowledge*  
*all of them (now so called) Arch-Bishops and Bishops?*  
*Obeey them, and Honour them with all Reverence? so far are*

## The Bishops Appeale.

we (which some object unto us most falsly and impudently) from taking upon us to prescribe to any Church, in any Place, our example to be followed, like unto those unwise men, who account well of nothing, but of that which they doe themselves. I need mention no more, these being the *Antesignani* of the Presbyteriall Government, and we cannot desire them to speak more fairly, nay, more fully for Episcopacy.

¶ Once more, Will you Appeale even to the Church of Scotland? so dare the Bishops, though you may prejudice, their Doome will be against them. Well,  
 P. 37. see the first Book of Discipline, and there you shall see, That before the Presbytery was established, they set up Superintendents, whose Stipend they make larger, and Power greater, then Ordinary Ministers: Heare themselves, *It is concluded by the whole Ministry Assembled, That all Ministers should be subject to their Superintendents.* And again, *we have thought it a most expedient thing at this time, That from the whole number of Godly and Learned Men now presently in the Realme be selected, ten or twelve, for in so many Provinces have we divided the whole, to whom Charge and Commandement shall be given, to Plant and Erect Kirkes, to Set, Order and appoint Ministers— and then follow the Names of the Places of Residence, and severall Diocesses* ('tis their own very word) *of the Superintendents.* You see the Church of Scotland it self, the fastest friend to Presbyteriall Government, doth yet not believe it *Jure Divino*, Christs own Regiment; else with what Conscience, could it Set up, and Judge for that time most expedient, the Government of Bishops, or Diocesan Superintendents; and surely, if the Presbyterians in Scotland could set up. Superintendency as most expedient, the Presbyterians

a Part:  
 Acts of  
 Generall  
 Assembly.

## The Bishops Appeale.

21

terians in *England* may submit to Episcopacy as most expedient.

I have been long upon this Point, because it is most Convictive, & *ad Hominem*; because it takes off that so magnified Assertion of some, *That the best Reformed Churches are Presbyteriall*; it being most clear, That even those they Call the best Reformed Churches, doe speak well and worthily of Episcopacy, some practise it, others wish it, all approve it, because it shews that the greatest friends of Presbytery, when they will speak their thoughts, speak for Episcopacy; and therefore it can be no shame to our Brethren to follow their Example, to esteem it the greatest Victory to submit to Truth, the greatest folly to be wedded to Error, and that they shall not Apostarize, nor abandon their best friends, but may keep *Calvin, Beza*, yea, the Church of *Scotland*, and yet submit to Episcopacy: I shall resume the summe of this Argument, and be very briefe in those that follow.

Behold, I beseech you, my Deare Brethren, see I beseech you, and consider seriously, and impartially, to whomsoever you Appeale, to them the Bishops in this Controversie dare Appeale. Doe you Appeale to the Scriptures? so doe they: To the Fathers? so doe they: To those Fathers who speak most for you, and against them? so doe they: To the Universall Practise of the Church? so doe they: To the Reformed Churches? so doe they: To the *Lutheran* Churches? so doe they: To the *Calvinist* Churches? so doe they: To the Church of *Scotland*? so doe they: To the greatest Patrons of Presbytery? so may, so will, so doe, so dare they.



5. The Government of the Church is a part of the Power of the Keyes; the Keyes of the Church are of Doctrine or Discipline, of Ministry or Jurisdiction: Now Christ committed the Keyes of the Church to Ministers onely, *viz. To the Apostles, and their Successors*; the Layity are not the Apostles Successors, *ergo* have not the Keyes of the Kingdom of Heaven committed unto them; and consequently, have no part or lot in Church-Government; they are the Sheep to be fed and Governed; Ministers (and they onely) are the Shepherds to Feed and Govern.
6. The Frame of Presbyteriall Government seems absurd, nay, Impossible; Absurd, making all Governours equall; whereas in Government there must be Degrees, and Order, and so Superiority and Inferiority; yea, making all equally Governours, *and if the whole Body be the Head, where are the other Members?* Now whether every Minister be fit to Govern the Church, and every Novice so soon as Ordained, be equall (and allowable, equally to exercise Jurisdiction) with the Gravest Minister or Bishop, let any judge, I think your selves will not allow it, endure it? Impossible, for the Presbyteriall Government supposes in every Parish a sufficient Pastor, and a number of Ruling Elders able to Govern, which never was, or will be; surely Christ never set up such a Government in his Church, which he fore-saw was Impossible.
7. Neither Scripture, nor Practice of the Church, hath shared out to Lay-Governours their work, nor given any Direction, how far they may goe, and where they must stay, least they doe *ὑπερπερισσεύειν*, meddle beyond their bounds; and this work which the Framers of this Government hath set them up for, (*viz. Examination and*  
Suf-



## The Bishops Appeal.

423

Suspension) is neither a part of Church-Government, nor, (if it were so) is it at all belonging to any, but Gods Ministers. Not a part of Church Government, as for Examination before the Sacrament, it hath no footing in Scripture; nay, 'tis contrary to Scripture, and Contradictory to the Apostles Precept, he saith, *Let a man examine himself, and so let him eat*; you say, *1 Cor. 11. 28. He shall not eat, though he have examined himself never so well, till you also have examined him.* And for Suspension from the Sacrament alone, it hath no Scripture to warrant it; nor hath any been produced, that with any probability proves it: what the Church may, by the Power God gives it to edification, and not to destruction, indulge to some offenders, I dispute not; but Scripture-Excommunication, is not from one, but all Ordinances; and then, supposing Examination and Suspension were a part of Church-Government, they should then belong to none but Ministers; For, *Hath God committed the Dispensation of his Sacraments to the Pastors of his Church? Is it on the perill of their Soules that they duly give them, or withhold them, as cause shall require? and shall there be in others not trusted with them, as great a Power to Direct and Order the use of this Ministeriall Authority, as in them? nay, greater! the other being more in number, and their Voyces more, to carry any thing that shall be brought into Deliberation.*

Field of  
the church  
P. 424.

Consider, That if the Church of Scotland, and you with them, did think it unreasonable and Tyrannicall for the Bishops (though with the Concurrence of Supreme Authority) to impose our Liturgy and Episcopall Government upon them, looking upon themselves as a Church distinct from, and independent upon us;

WC

8.

# The Bishops' Appear.

we may think it as unreasonable and Tyrannicall in any, (especially without Lawfull Authority) to take away our Liturgy, and Episcopall Government, and to obtrude and impose upon us the *Scottish Discipline*, being a Church distinct from, and Independent upon them, and then theirs far more large and famous.

9. Consider, That the manner of Planting the Presbyteriall Government, plainly shews, that it is a Plant, which Gods right hand never Planted, since almost where ever it hath been Set up, or Attempted to be Set up, is hath been by unlawfull means, and undutifull carriage; whereas, *the least evill ought not to be done, for the greatest good*: we are apt to think, there is little good in that, which hath ever been attended with the greatest evill. The Armes of the Church while Episcopall, were *Prayers and Teares*; and the onely *Resistance*, was *Passive Obedience*: but this Discipline, like *Draco's Laws*, hath been *written in Blood*: and we have been taught it, as *Gideon* taught the men of *Succoth, with Briars and Thornes of the wilderness*. I shall not instance in former times, and I wish I could not instance in ours; the worst I wish to the Contrivers and Abbertours of these Courses is, that they may truly and timely Repent, and that Gods Act of Oblivion may second the *Kings*.

10. That as the Presbyteriall Government hath been set up by undue means; so the Authors and Favourers of it, have behaved themselves not onely undutifully to, but Impiously over the Supreme Magistrate; and some say, that it may be truly objected against the Presbyteriall, what they falsely father upon Episcopall Government,

vernment, That it is Papall and Anti-Christian; the very same Power the Pope doth challenge to himselfe equally with Kings, yea, against and above Kings, doth the Presbyterian challenge to himself, and his Consistory. The Power of the Church (saith the Book of Divine Right of Church-Government) is Coordinate with, not P. 84. Subordinate to the Civill Magistrate. In a Letter I saw lately, and have by me, declaring the result of a Meeting of diverse Lancashire Ministers, in order to an Address to His Majesty, it is affirmed, That the Presbyterian Ministers refused to owne the King, as their onely Supreme Governour, but began a Discourse of a Coordinate Power with the Kings: the Book of Discipline teacheth, That the Person of the Magistrate, ought to be subject to the Kirke spiritually, and in Ecclesiasticall Government: Yea, higher, All the Ecclesiasticall Assemblies have Power to abrogate all Statutes and Ordinances concerning Ecclesiasticall matters, that are found noysome and unprofitable, and agree not with the time—The Presbyterian Government, as one observes, will draw to it self *sub ratione scandalis*, any Civill Power belonging to the Judicature of Temporall Courts, as the Papall Consistory takes upon it to Judge all Temporals, *In Ordine ad Spiritualia*; So doth the Presbyterian Consistory bring into their Power and Judicature any Temporall Matter, *In Ordine ad Conscientiam*. Examples of this I could give diverse, and of the Kirke of Scotland Countermanding the Commands of both King and Parliament, and at the very same time they were Proclaimed, and in the very same Place (the Market-place) have the Ministers Publickly protested against Acts of Parliament; but I shall forbear and desire, That all such Carriages may be forgotten, and no more imitated,

Discipl. of the Kirke of Scotland, p. 78

a Book of Discipline p. 26. c. 7.

Dr. Ferne Epif. & Pres. considered.

Vide Causes to take heed of Scot. Disc. and Bancrofts dangerous Positions.

1 Cor.  
14. 8.

imitated; we having not seen alone, but felt their sad effects: Onely one Passage I cannot omit, from a very rigid person of that judgement, and without any note upon it of my own, shall leave it to the Censure of any sober Christian (whether Christian, or not) it was upon a Discourse of Church-Government, he uttered these words, That for a Government Backed by the Magistrates Authority, he would not stoop to take it out of the Dirt; this Coordination of Power by these men Claimed, what doth it else, but make the Common-wealth a Monster, an Amphibiana, or Serpent with two heads & it sets up two Supreams in the same Kingdom, one Civill, another Ecclesiasticall; then which, nothing can be more pernicious to the Consciences and Estates of Subjects and Christians, when it falls out, as often it doth, that from these two heads issue contrary Commands; If the Trumpets give an uncertain sound, who shall prepare to the Battell? much more, when there are two Trumpets, and the one Sounds an Alarme, the other a Retreat; what shall the poor Subject doe in such a case? if he Obey the Civill Magistrate, he is sure to be Excommunicated by the Church; if he Obey the Church, as sure to be punished by the Magistrate: It was a sad Case in England, when the King and Parliament were at distance; who so was affected to the Kings Cause, was in danger from the Parliament; who so was affected to the Parliaments Cause, was in danger from the King: Blessed be the Lord, these Dayes are over, and His Majesty, and His Parliament One; may they ever be so, and may it never be in the Power of any seditious spirits to make between them the least Division. To return whence I have Digrest, Let us remember, that we are Subjects, not onely as Men, but as Ministers also; and that 'tis the Ministers duty

to Teach and Practise obedience, Patience, Submission, Suffering; but never Resistance, Rebellion, Sedition, Disturbance; in this point, the Bishops, though Called Lordly, Proud, Ambitious, have closely followed the Precepts and Patternes Apostolicall, *To give unto Caesar the things that are Caesars; To be subject every soule to the Higher Powers; To submit to every Ordinance of Man for the Lords sake; to Obey Actively, or Passively; but never to Resist Authority, knowing that those that Resist, shall receive to themselves Domination; cheerfully to submit their Necks unto, but never to dare to lift up their Hands against their persecutors.* The Apostles and Primitive Bishops, taught Obedience to Heathen Emperours; and shall we teach disobedience to Christian Kings? they durst not Resist the persecutors of the Faith; and shall we dare to Resist the Defenders of the Faith? Heare *Tertullian* in the Name of the whole Church; with Hands spread abroad, because innocent; and bare-headed, because not ashamed, *we are alwayes praying for all Emperours, that God would grant unto them, a long life, a happy Reigne, a safe House, a victorious Armie, a faithfull Councell, a Loyall people, and a peaceable world.* O! can the same fountain bring forth sweet and bitter water? Dare we Call our selves the Godly, the Faithfull, little Children, Doves, Lambes, the Flock of Christ; and Lodge in our Hearts the poyson of Serpents, and Cruelty of Wolves? Can the same Men, with the same Mouth, Preach Sedition and Disobedience, who teach Humility, Lowlinesse, Patience, Mortification, Self-deniall? Such Courses as these bring a Reproach upon Christianity, and make the world judge, that what ever we pretend, we doe not Gods worke, but our own, and set up our selves, while we professe to

Rom. 13. 1  
1 Pet. 2.  
13, 14.

In Apolog.

James 3.  
11.



Eliza  
Basilix,  
Pag. 337.

set up the Kingdom of Christ. *The Right Method of Reforming the Church*, (saith His late Majesty) cannot consist with that of perturbing the Civill State; nor can Religion be justly Advanced, by depressing Loyalty, which is one of the chiefest Ingredients and Ornaments of the true Religion; for next to Feare God, &c, Honour the King: Christs Kingdome may be set up, without pulling down mine; nor will any men in impartiall times, appear good Christians, that approve not themselves good Subjects. Christs Government will confirme mine, nor overthrow it; since as I own mine from him, so I desire to Rule for his Glory, and his Churches good: Had some men truly intended Christs Government, or knew what it meant in their hearts, they could never have been so ill Governed in their Words and Actions, both against Me and One Another: As good ends cannot justifie ill means; so nor will evill beginnings ever bring forth good conclusions, unlesse God by a Miracle of Mercy, Create Light out of Darknesse, Order out of Confusion, and Peace out of our Ructions. I have been long upon this sad, and too practicall point; I hope it will be laid to Heart. To Conclude, Had the Episcopall Government nothing else to Commend it as Apostolicall, but that it yeelds Christian Obedience unto, and dare not make Resistance against Authority; were there nothing against the Presbyteriall Government, but that it hath taught and practised undutifulnesse to Authority, these were singly enough to commend the one, and condemne the other, in the judgement of all sound and sober Christians.

II.

Consider, That the Distinction of Church Officers, which you oppose and despise, viz, of Bishops, Presbyters,



## The Bishops Appeale.

29

ters, and Deacons, is much more sound and solid, built and bottom'd upon far Clearer Scriptures (the judgement and praise of the whole Church Concurring) then any distinction of Offices, or division of Officers you Collect : Concerning the perfect enumeration of which, your selves were never yet agreed. First, *You say, the Office of Pastor and Doctor is distinct, and that there ought to be a Doctor and a Pastor in every Parish* *Traverse  
defence of  
Discipline*  
I wish every Parish had a Pastor, I am sure it would not then want a Doctor, no more then that Parish wants a Presbyter, which hath a Preacher : But if there must be these two in all Parishes ; what Parish almost hath ever been rightly furnished ? then all Parishes would be turned into Medicineries, which, I think, would as little please you, as us.

2. *You distinguish Ruling Elders, into Ruling onely, and Ruling and Teaching also.* The Scripture tells us once of *Elders that Rule well* : but of such as onely Rule, *1 Tim. 5.  
17.*  
Lay-Elders, Distinct from Pastors, no Scripture tells, or teaches : yea, that very Scripture disproves, which is alleged to prove it ; for it gives Double Honour to those Elders that Rule well, *viz. Reverence, and Maintenance* : Now can it be shown, where the word allowes maintenance to any but Ministers; and those who Preach the Gospel ? The usuall Answer, is not an Answer, That the Lay-Elders will Govern without Maintenance, and will not ask it ; 'Tis cleare, that the Ruling Elders, the Apostle here speaks of, have a right to ask it, may claim it as their due, for, he saith, *They are worthy of it.*

3. Your Enumeration of Church Governours, is as strange, wherein also you differ from one another ; yea, from your selves. You say, There are Church Officers, in number five ; and those standing Officers in the Church, Pastors,

## The Bishops Appeale.

Pastors, Doctors, Ruling Elders, Deacons, Widdows, all these Distinct, all *Jure Divino*: Yet though all *Jure Divino*, all standing Officers, you can dispense with all but two: you can willingly part with Doctors, Deacons, Widdows, if you may have the Pastors, and Ruling Elders.

12. The Greatest and most hotly followed Argument against Episcopacy, is a most Demonstrative Argument against Presbyteriall Government, viz. *That Bishops, Pastors, and Elders, are the same in Scripture*: If so, then Lay-Elders must be Bishops and Pastors, and Preach as well as Govern. Identity of Bishops and Elders, nullifies Lay-Elders: if Bishop, Pastor, and Elder be all one, then a Lay-Elder is a Lay-Bishop, a Lay-Pastor. And here consider, I beseech you, *whether the introducing of Lay-Elders, hath not been, if not a Cause, a great Occasion of introducing Lay-Preachers; and as much Authority they have to Preach, as to Govern, from the word of God, and all one?*

But not to be wholly silent to the Objection (because it is a grand one, though often Answered) *That Bishops and Elders are the same, because the Name of Bishop and Elder, are used often promiscuously in the Apostles writings*; I Answer.

1. Identity of Names, doth not alwayes argue Identity of offices; *Peter and John* are often called Apostles, and Elders, and Disciples; it hente follows not: An Elder, a Disciple, and an Apostle, are all one. A King is called indifferently by the Names of King, Prince, Lord; yet every Lord or Prince is not a King.

2. The Reasons why the word Bishop and Elder, is taken in the Scriptures (sometimes) in the same sense, but

*The Bishops Appeal*

31

but after, in the Fathers, alwayes, or mostly, in a restrained sense; you may see at large, and to full satisfaction, in His Majesties last answer to the Divines at the *Issue of wights*, in Dr. Hammonds Answer to *Jus Divinum P. 27. Ministerii Anglic.* and in almost all that Treat of Episcopacy.

Shortly 'tis this; Because the Apostles Governed the Church Mediatly, or Immediately themselves in their life, and after death committed the Government to single persons, as their Successours, they not presuming to take upon them the high Name and Appellation of Apostles, have been ever since the Apostles, Called by the Name of Bishops, in a Distinct sense from Presbyters.

3. May I without offence or reflection tell you the Reason some gives, why you so earnestly contend, that a Bishop and a Presbyter are all one, and equall, for that you would be all Bishops, you would all be Rulers and Governours; you heard it from Melancthon even now, *Our Brethren Fight for their own Kingdom, that they might all Rule*; the Merchants for this Government, like those of Tyre, would be all Princes; the Bishops they would pull down, as affecting Superiority, because they think themselves their equalls, and cannot brooke any to be their Superiours, abasing others, to advance themselves. The Episcopall Men would have some choice persons onely to Govern the Church, the rest to Obey: You will all Govern, else no Government, which some will Interpret, is as much as to say, *You seek more, that your selves be Governours, then that the Church be Governed.* 15y 25.8.

Consider, That that Cause can hardly be judged good, or thought to be the Cause of Jesus Christ, which hath never, by any of it's Abettors, been (in their Pleadings, 13.  
Dispu-

## The Bishops Appeal.

Disputations, and Argumentations for it) fairely, faithfully, Christianly, and Candidly Managed : here give me leave to mention three things, which in the Carriage and Management of the Presbyteriall Cause, have rendered it very suspicious.

1. Many just Volumes have been written by Bishops and Episcopall persons in defence of the Government, and Worship of the Church of *England*, and they have been Written by single persons ; and yet, the Presbyterians, though usually they appear in Troupes, an Assembly, a Combination, joyning their Heads, and Combining their Forces, yet they have never taken in hand, nor fully answered any whole, or just Treatise of their Adversaries, but have onely, here and there, snatched at some passages ; so that the Episcopall men may complain of them, as *Moses of Amalek*, *That not daring to encounter the maine Host of Israel, they smote the hindmost and those that were most feeble* : The Divine Right of Church-Government, doth here and there touch some passages of Bishop *Bilson* : The Divine Right of Gospel Ministry doth here and there give a blow at Doctor *Hammonds* Dissertations : But when we see *Bilsons* Perpetuall Government of Christs Church ; Dr. *Hammonds* Dissertations, Bishop *Downhams* Treatise of Episcopacy, which Treat of the Government, and Mr. *Hookers* Ecclesiasticall Policy, which Vindicates the Worship and Ceremonies of the Church of *England* ; when we see these fully, fairly, and thoroughly Answered, and soundly Confuted (as many, or most of the Books for *Presbyteriall Discipline* have been) then shall we confesse, that you have done something to Confirm your own Cause, and to Confute and Couvince your Adversaries.

2. A second miscarriage of the Presbyterians is, *They have*

have been observed to manage their Cause with harsh words, instead of hard Arguments, with Exprobations instead of Demonstrations, with strength of Passion instead of depth of Reason. I shall not instance, intending not in the least to provoke, but wishing them, and all that Write, to reclaime, and leave off such womanish weapons, which never did Contribute to the Defence of Truth; God is not in the Stormy Rushing wind, but in the Still Poyce. It was a grave and worthy Castigation of Mr. Hooker, to Mr. Cartwright, reasoning weakly, but Rayling strongly: To your Argument it is sufficient to say, No: To your Rayling, to say Nothing.

2. But the best men are subject to passions, we should pardon and pity these; but when the *Pia fraudes*, we object against Jesuites, fill our papers, what shall we think when Books are fraught with false Allegations, known and notorious Depravations, wresting, turning, mutilating mens words and sense, to serve our own turn, this not onely bewrayes the weaknesse of a Cause, but the wilfulnesse of an Adversary: And this also hath been objected (and they say proved) against the Assertors of Presbyteriall Government; I shall give but one instance, tis a fresh one, and a sult one, in a Book father'd upon sundry Ministers in diverse Countreies, and boldly tendered to the Parliament, wherein, beyond all modesty, it is avouched, That the publick Doctrine, worship, Rites, Government of the Church of England, are not indeed, but onely are reputed to be Established by Law; a Book so grossely Scandalous, and stuff with so many notorious untruths, that (however it is falsely fathered upon many, yer) no one sober Presbyterian Minister will own; and though by two Learned men Confuted, it hath anticipated their pains, carrying 'its Confutation

The book is called Reasons for the necessity of Reformation of the publick Doctrine, worship, Rites and Ceremonies and Church Government.



# The Bishops Appeal.

in 'its Forehead: I need not particularize, (the whole Book, is chargeable, from Head to Foot, nothing found in it) onely least a generall denyall might be thought enough to take off a generall Accusation. I shew you *ex pede Herculem*, give one instance whereby you may judge of the rest, and I have not selected it, there being choice enough, but took it in my way as I Read: you have it pag. the seventh, thus:

"The nine and thirty Articles contain nothing of the  
 "Creation, of Providence, fall of Adam, of Sin, of the  
 "punishment of Sin, of Gods Covenants, effectual Calling,  
 "Adoption, Sanctification, Faith, Repentance, Perse-  
 "rance, of the Law of God, Christian Liberty, and Liberty  
 "of Conscience, Religious worship, of the Sabbath or Lord  
 "Day, of Marriage and Divorce, the Communion of  
 "Saints, Church Government and Discipline, of the Es-  
 "tablishment, or of the last Judgement.

Let any man peruse the nine and thirty Articles, and as soon as he takes them into his hand, they will manifest this foule Crimination, to be as false as foule, all, or most of these Points, being therein so plainly Contemned, that he who runs, may read: These are III Med-  
 icines for those to make use of, who use so much to cry up Truth for their end; let us defend Truth with Truth, it wants not, nay, if it could, it would perish rather then accept of the least succour from falsehood:

14. It is the Unanimous Judgement of those of the Pres-  
 byterian persuasion, That Ministers of the Gospel, may not intermeddle in the affaires of the Commonwealth, to have, or heare any Civill Office in the State: This they judge to be an intrusion, and inconsistent with the Pa-  
 storall Office: Then surely, by a parity of Reason, Lay-

men



men ought not to meddle with the Office Ministeriall. I shall not here Dispute, whether, or how far a Minister may meddle in State Affaires; or whether the Prince may Call for, or Command his Service in Countells, or Embassies: *Constantine* hath by his Edict, for the ease, and in favour of the Clergy, That they might wholly attend on their Calling, and not be taken off by secular employments from the Service of God, and the care of the Church, prohibited unto them, or rather, released them from State Affaires. And yet *St. Ambrose*, a godly Bishop, and one who well understood the limits of his Calling; yea, such a Bishop, that *Theodosius* the Emperour gives him this high Character, That he did acknowledge amongst Bishops, but one *Ambrose* worthy of that Title: *St. Ambrose*, I say, went in two severall Embassies from the Empresse *Iustina*, unto *Maximus*, both concerning matters of State, in which, both he, and *St. Augustine* did much meddle, by the necessity of the time and Place wherein they lived: but whether in so doing they meddled in *aliena Republica*, I shall not, as I said, Dispute; This onely I say, *The lesse in such matters we deale, the better*. But I cannot see with what Reason, or Conscience, men can shut the Dore on one side against Ministers, and exclude them from secular Affaires; and yet, on the other side, open the Dore, or rather the Window to Lay Persons, and admit them to Ecclesiasticall Offices, and the exercise of Spirituall Jurisdiction: For

*Ex libris  
l. 10. c. 7.*

God himselfe hath made a cleare, a plaine, and a perpetuall distinction, betwixt Ministers and People, betwixt Pastors, and their Flock, and this, as *Isaio*, I think I may say, before the Law; I am sure I may say, under

for the  
Minister  
Anglican.

the Law, and under the Gospel; and this the Presbyterian Divines themselves doe at large prove, by the Distinction of the peculiar Names and Titles appropriated to Ministers in Scripture, by their peculiar Duties, by the peculiar promises to them made, by their peculiar Calling and Order, by their peculiar Power, by their peculiar Account, they are to render of their Ministry: If then God have distinguished them, how dare we confound them? how dare we admit the people, the Flock, to exercise the Office of the Pastor, the Teacher, or any part of it which is Pastorall? how dare we set up a *Mixta Persona*, a neither, and yet both; a Ruler in the Church, neither a meer Lay-man (for so they will not have him Called) nor a meer Church-man. A Lay Clergy-man, and a Clergy Lay-man, (pardon the expression, I use it not out of any reproach or contempt, but out of necessity) the thing is so new, so unknown to Scripture, or Antiquity, that they have no Name for it, and therefore we are constrained to Coyne one; O! me thinks we should never forget the so memorable examples of Gods judgements upon *Korah*, *Uziah*, *Uzziah*, for intruding upon the Priestly Office; and it may be easily made good, that any of these had a fairer pretence for what they did, then the Ruling-Elder, for intruding upon Church-Government, which is as peculiar, and proper to Ministers, and as incommunicable to Lay-men, as any other part of the Ministeriall Office; it is not for us to confound what God hath separated, to breake down the Wall of the Temple, and to let in the People to that Court, into which the Priest might onely enter; as no man may dare to put asunder, what God hath joyned; so no man may presume to joyne what God hath put asunder.

Is it not highly injurious, and uncharitable, and extremely partiall in those, who Cry up Lay-Elders as *Jure Divino*, to Cry out against the Lay-Officers of the Bishops, and to revile and reproach as Anti-Christian, such Lay-Assistants as must necessarily attend in Courts Ecclesiasticall: The Presbyters may have Lay-Assistants in Government, but not the Bishops: The Presbyter and his Lay-Consistory, are Christs Ordinance, his Kingdom; but the Bishop, and his Lay-Officers, are Anti-Christian; it is not faire to reprove that in others, which our selves allow and pleade for. But you will say, *This will reach the Bishops, as well as us; how can Bishops speak against Lay-Elders, themselves using Lay-Officers?*

*Ans.* 1. If Bishops did esteem the Lay-Officers they use, as you your Lay-Elders, to be of Divine Right, and to have from Christ as good a Right and Authority to Govern the Church as themselves, they were indeed equally blameable with the Presbyterians, and their officers would be Usurpers, as are the Lay-Elders; but they have no such esteem of them, nor doe they act in their own, but in the Name of Authority, and Jurisdiction of the Bishop, to whom the power of the Keyes doth belong: For,

2. It is necessary in every Court to have subordinate officers; but it is not necessary that every officer should be of the same Authority (in respect of originall Institution) with him who is the Chiefe Judge of the Court; nor doth the subordinate officers, being of meer humane Institution, hinder the Chiefe officers being of Divine Right: And here may be seen the weaknesse and frivolousnesse of that Charge against the *Bishops Office* as Anti-Christian, for that they have, and use in their Courts Lay-Commissioners, Chancellours, Advocates,

## The Bishops Appeals.

Advocates, Proctors, Registers, &c. by the same Argument, they may Conclude our Judges Anti-Christian, and not as the Scripture Judges of Gods appointment, because they have Sheriffs, Clerkes of Assize, Attornies, Bayliffs, and other many officers not mentioned in Scripture, attending on their Courts. Indeed, the miscarriage and Corruption of officers in Ecclesiasticall Courts Complained of, cannot be denyed, will not be by any defended; but will we hope by the wisdom and piety of the Bishops be Reformed: but that they may, yet, must have and use Lay-Persons in their Courts, as officers under them, is cleare, and no way hinders, though these mens offices be merely humane; but the Bishops Office may be Divine.

17. The Presbyterian Discipline was never practised, known, or heard of in the Church untill the dayes of Mr. Calvin, 1500. Years after Christ; and therefore cannot be of Christs, or his Apostles Planting: The Patrons for that Discipline, have been often Challenged and provoked to name any one Church so Governed, from the dayes of the Apostles inclusively, till the dayes of Calvin, in the whole Christian world, to name any one Lay-Elder in their sense, a Church Officer, having Joynt Authority with the Minister in Ecclesiasticall Government. Let any of your most Learned and consistent Teachers (saith Bishop Hall) produce but the Name of any one Lay-Presbyter, that ever was in the Church, from the Times of Christ and his Apostles, untill this present Age, I shall yield the Cause, and live and dye theirs. To this, none of the Presbyterian Judgement hath ever answered positively, nor offered to produce any such Church so Governed, nor any one Name

Episc. by  
Div. Right  
p. 3. sect.  
2. pag. 7.

of a Lay Governour; but their way hath been to evade the Challenge, and despise the Challengers, and to stop our mouths with ungrounded guesses, and some obscure passages out of one or two of the Fathers, of no more validity to prove the Antiquity of their Discipline, *then the broken Bottles, and mouldy Bread of the Ordo-writer*, proved indeed and really, *their coming from far*. The Apostle, we confesse, hath foretold, *That Anti-Christ should come, and oppose and exalt himselfe above all that is called God, and as God he should sit in the Temple of God*: But that Christ should suffer his Church to be Ruled by an Anti-Christian Government, in, and from the Apostles times for 1500. Years, no one that is a Christian, can think, or dare to affirme; and yet this they must affirme, who Call the Government by Bishops Anti-Christian, which hath so long continued in the whole Church without contradiction, or opposition. If you shall say, *This Argument is all one with that Challenge of the Romanists to the Reformed Churches: Where was your Church before Luther? So, where was the Presbyterian Government before Calvin?* Be it so, and the same; if we could not answer their Question directly, and positively, and prove clearly, *That there was a Church before Luther, which held the same Doctrine which our Churches hold, and could not Name the Churches, and Doctors of the Church by Name, which held our Doctrine*; we must confesse our Doctrines and Churches erroneous, and our selves Schismaticks and Hereticks: But we Appeal to the whole Church, and all the Ancient Fathers of the first five hundred years, we name the Doctrines the Fathers held, we name the Fathers that held those Doctrines; and more, we plainly demonstrate, that in the after Ages of the Church all along, when corruptions have crept in, That

there



## The Bishops Appeal.

there have been godly Men, and Orthodox Ministers, who have openly held, taught, and professed the same Doctrine we hold, teach, and professe; we shew their Names, we produce their words, we declare the Age and Place wherein they lived, which if we could not have done, we must have yielded the Cause, and this the Presbyterians being not able to do, they ought to yield, if they will not oppose Gods truth, in opposing their own interests and affections.

18.

All those whom God hath appointed to be Ecclesiastical Officers, in an ordinary, standing, and perpetuall Service in the Church, he willeth, and appointeth them to be Orderly Called, Ordained, Separated, and set apart to their Office by the Ministry of the Church: Extraordinary and Temporary officers, have had extraordinary and immediate Calling, as the Apostles and Prophets; but ordinary and standing officers God doth outwardly Call by Men, according to that of St. Paul, *No man taketh this Honour to himselfe, but he that is called of God, as was Aaron: Now Aaron was called of God by the Ministry of Moses: For this outward Calling and Ordination, we have in the New Testament, Rules, Precepts, and Patterns very many and frequent; For Pastors, there are so many and obvious Instances, I need not mention any particular Place: And for Deacons (an office as those of that judgement say inferiour to that of Lay-Elders) we have expresse mention of the occasion of their being Instituted, of their Election, of their being set before the Apostles, and set apart by Prayer, and Imposition of Hands: But the Calling, Ordination, and setting apart of the Lay-Elders to the office of Ruling, in the Church, we finde not in all the New Testament, of this in all the Gospel, neither *Vola*, nor *Vestigium*,*

Heb. 5. 4.  
Ex. 39. 4.  
Lev. 8. 6.

Acts 6.  
1. to the 6.

## The Bishops Appeale.

*Vestigium*, not the least hint, or mention, or imitation; and therefore certainly, he is no Gospel-officer, else without all peradventure, we should have heard of his Institution, and Ordination somewhere in the Gospel: We heare of the *Presbyter* above him; we heare of the *Deacon* below him, but of him no tale, or tidings; and since God is not his Father, it is not fit the Church should be his Mother.

That which is confidently objected against our Moderne-Bishops, *That they are quite different from Scripture Bishops, ours being Diocesan-Bishops; and there is no mention of Dioceses, untill 260. years after Christ;* as it is of no force to anull the Authority of our Modern-Bishops; so it clearly destroyes the Divine Right of Parochiall-Elders: It is of no force against our Moderne-Bishops, for though there be no mention of the Name of Diocesse till after the Apostles times; yet we find the thing cleare enough, beyond contradiction; *For a Bishop in the Apostles times was the Governour of a Church in one City, with the Suburbs, Territory, and Region belonging to that City;* as is plain in *James, Mark, Timothy, Titus, Polycarpe*, and many others who were Bishops in the Apostles Times: Now, *what is a Diocesse, but a Church in a City, with the Suburbs, Territory, and Region belonging unto it? and what other is a Moderne-Bishop, but such a Governour, and of such a Church?* Here then is plainly the thing, though not the name, and so our Bishops the same, with the Bishops in the Apostles Times, onely with the accession of Honourable Titles and Priviledges Granted then by the favour of Christian Princes; which makes no difference in the substance of their Office and Calling: Thus we see this ob-

## The Bishops Appeal.

Polydore  
Virgil de  
Invent.  
Rec. l. 41  
c. 9

Jus Divin.  
Minist.  
Ang.

Dr. Ham-  
monds  
vindicta-  
on of Dis-  
sertation,  
p. 80.

jection hurts not the Bishops, but it wounds the Parochiall-Elders, and quite destroyes their Divine Right; yea, it silences all pretence thereof: For whensoever Diocesses first began to have that name, it is confessed on all hands, That there were no Parishes in our Moderne sense, neither name, nor thing, till after the times of the Apostles: And some name the time, 267. years after Christ. Since therefore Parishes had no being, till some hundreds of Years after Christ; Parochiall-Elders can be no Ordinance of Christ. The London Ministers tell us, and so tell us, as bidding us diligently to observe it, That the Meeting Places of Christians were frequented promiscuously, and indistinctly, and that Believers were not divided into set and fixed Churches, or Congregations in the Apostles dayes: This assertion and observation is first, as one well observes, most untrue, For though Believers were not divided into Parochiall Churches, yet into fixed Churches they were gathered, and distinguished in the Apostles dayes: The Churches of Corinth, Ephesus, Galatia, &c. were these promiscuous and indistinct from one another? The seven Asian Churches, were they not fixed and distinct Starrs? And the seven Bishops, fixed and distinct Angels? strange it is that so many Divines should be so benighted; as not to see so cleare Starrs. Secondly, If this assertion had been true (or however true or false) nothing could be spoken by them so clearly against the Presbyterian Interest; for if there were no set and fixed Churches or Congregations in the Apostles dayes? where were their Congregationall-Elders, in the Apostles dayes? And so, where is their Divine Right? As the same Learned man replies, If one of those Churches were not thus divided, and severed from others? how could it be Governed by a Presbytery, as they pretend it was? must it not be a De-  
serminate

## The Bishops Appeale.

43

*terminate fixed Body, that is Governed by any, whether Bishop, or Presbyters?*

20.

Those Scriptures whereupon men would Build a new and different Forme of Government, from that which hath in the Church been long received, had need to be more cleare, evident, and unquestionable, then those which are alledged for that formerly received Government; else it cannot be rationally desired, *That the old should be layd aside, and the new received.* Episcopacy hath had in this Church long Possession; Possession is eleven points of the Law; out of Possession, there must be a Legall, if a faire Ejection; and then that Ejection must be upon better Evidence of Right. And since Scripture is this Evidence, the Presbyterians, if they will carry it, must bring a better and cleater Plea from the Scriptures, then the Bishops have done: It remains therefore to take a Survey of those Scriptures they alledge for the Presbyterian Discipline; they are foure; but three of them (*viz. Tell the Church: Governments: He that Ruleth with Diligence*) are not worth either urging, or answering: And it is to me a wonder, that they should be urged for the prooffe of Lay-Elders; surely, never were any Scriptures so miserably, and to so little purpose, tormented and tortured: That in the *1 Tim. 3. 17.* is the onely place that seems in the least to sound that way, *The Elders that Rule well, are worthy of double Honour, especially they that labour in the Word and Doctrine:* This, is the Scripture they chiefly build upon; this they have so earnestly prest, this they have (as one saith) so busily, and curiously agitated, that no scraple of a Notion can be added or devised to the further discussion of it: Here then must the Lay-Elder be found, or else

Mat. 18.

27.

1 Cor. 12.

28.

Rom. 12. 9

## The Bishops Appeals.

we are never likely to meet with him: For, *ad triarios ventum est*, we are come to their last, and greatest strength, after which, there is no reserve; and I will shew you the combined strength of their ablest Divines, those who have spoken most, and best, and last, and I will lay down their Comment upon this Text in their own words at large; and then lay before you my Answer, and leave all to your Impartiall Censure.

“ These Elders in this Text mentioned, vested with Rule  
 “ in the Church, and divinely approved in their Rule, are  
 “ distinct from all them that Labour in the Word and Do-  
 “ctrine; this may be thus evidenced from the Text, as some  
 “ have well observed. For first, Here’s a Genus, a General,  
 “ under which the severall Kinds of Officers here spoken of,  
 “ are comprehended, *ἐπισκοποι*, Elders; all here mentioned  
 “ are Elders. Secondly, Here are two distinct Species, or  
 “ Kinds of Elders, *ὡς* *ἐπισκοποι*, those that Rule  
 “ well, there’s one Kind; and *ὡς* *καθηγηται*, those that  
 “ They that Labour in the Word (as the Pastors) and Do-  
 “ctrine (as the Doctors, or Teachers) here is the other kind.  
 “ Thirdly, Here are two Participles, expressing these two  
 “ Species, or Kinds of Elders, *κυβερνῶντες*, Ruling; and  
 “ *καθηγούμενοι*, Labouring; these onely Rule, that’s all their  
 “ work, and therefore are here called, Ruling-Elders, Non  
 “ quia soli, sed quia solum presunt; but these not onely  
 “ Rule, but over and besides, they Labour in the Word and  
 “ Doctrine. Fourthly, Here are two distinct Articles, *ὁ*,  
 “ and *ὁ*, distinctly annexed to these two Participles,  
 “ *ὁ* *κυβερνῶν*, they that Rule, *ὁ* *καθηγούμενος*, they that Labour.  
 “ Fifthly, Here’s an eminent Discretive Particle set betwixt  
 “ these two Kinds of Elders, these two Participles, these  
 “ two Articles evidently distinguishing one from the other,  
 “ *καὶ*, especially they that Labour in the Word, in-  
 “ timating,



## The Bishops Appeals.

39

“*timating, That as there were some Ruling-Elders, that  
“did Labour in the Word and Doctrine; so there were  
“others, that did Rule, and not Labour in the word, both  
“were worthy of double Honour; but especially they that  
“both Ruled and Laboured in the word also: and where  
“soever this word *μαλιστα*, especially is used in all the New  
“Testament, it is used to distinguish thing from thing,  
“Person from Person; thus those divines. And here they  
give us a Theologicall Exposition, a Logicall Division,  
and a Grammaticall Construction of the Text: But  
what if they have foully mistaken in all these? I think  
I shall shew plainly, that their Theologicall Exposition,  
is Atheologicall; their Logicall Division, Illogically;  
their Grammaticall Construction, not at all Grammatical:  
and then, I shall by plain parallel Texts, give  
you the plain meaning of the place.*”

1. Their Theologicall Exposition, is A-theologicall,  
not agreeable to the Text, nor to the Tenour of the  
Gospel, Contradictory to their own Principles, and con-  
trary to their own Exposition of this place else-where  
given in this very Book: Their Exposition is, *That these  
Elders vested with Rule in the Church, and divinely ap-  
proved in their Rule, are distinct from all them that Labour  
in the Word and Doctrine*: I say then,

1. This is an Exposition that cannot be agreeable with  
the Text, *For this Honour that must be given to these El-  
ders that Rule well, is maintenance, as they confesse, and  
all Expositors agree: And the next verse plainly proves,  
For the Scripture saith, Thou shalt not muzzle the Ox* 1 Tim. 5.  
*that treadeth out the Corne: and, the Labourer is worthy* 13.  
*of his Hire*: Now, whom hath the Lord appointed to  
have and receive maintenance from the Church? Saint  
Paul will tell us, *The Lord hath appointed that those that* 1 Cor. 9.  
14.

Preach

## The Bishops Appeal.

Ver. 19. 20.  
21. 22.

*Preach the Gospel, should live of the Gospel*: The Elders then here meant, are onely such as can of right by Gods Law, demand maintenance, for their Service in the Church; but these Lay-Elders which they would have, cannot of right by Gods Law demand maintenance for their Service in the Church; therefore these Elders here spoken of, cannot be Lay-Elders. This Argument is by them despised; but hath not been, can never be answered. Adde hereunto this Consideration, That St. Paul speaking immediately of Church-Government; after the mention of these their supposed Ruling-Elders, gives the whole Charge of Government to *Timothy* singly, not at all joyning these Elders in Commission with him: And surely, if they had been distinct Rulers, and appointed to joyne with Ministers in Rule and Government, it had been a fit place and season (he speaking presently of Government) to have acquitted *Timothy*, that he must take to him the *Presbytery*, and not he singly, but he and they joyntly must receive Accusations, give Censures, &c. But you see, the burden lyes wholly on *Timothy's* shoulders; *I charge thee—Least thou be partaker of other mens sins, Keep thy selfe pure*: Surely, if here St. Paul had shewn us their Office, he would here too, have shewn us their Work, speaking of Rule with the next breath, after he had spoken of these supposed Ruling-Elders: This Exposition then is not at all agreeable to the Text, nor Context: Nor,

2. To the Tenour of the Gospel, and perpetuall Analogy of the New Testament; For this is a certain Rule, (and themselves that I know have never deny'd it,) That wheresoever the Word *Elder*, or *Presbyter* is used for a Name of Office in the Church; it doth in the New Testament, alwayes signifie a Minister of the Gospel: This is by diverse

diverse Demonstrated by an enumeration and conference of all the places where the Word Elder is used. See *Scultetus*, in the end of Bishop Halls Defence of the *Humble Remonstrance*; which Learned and Judicious Tractate of *Scultetus*, is bravely Confuted in two words, with a *Mentiris Bellarmine*: They, as they say, for brevities sake, content themselves thus to Answer all his Arguments for Episcopacy, and against Presbytery, with this short and scornfull Sentence, *Hæc omnia jamdudum sunt prostrata, & profligata*; we have trampled upon, and triumphed over these weak forces long agoe: If then the word Presbyter, when it is used for a Name of Office, doe ever signifie a Minister of the Word; it doth never, no where, signifie a meer *Lay-Ruling-Elder*.

*See the  
vind. of  
the  
Humble  
Remonstr.  
p. 218. in  
fine.*

3. This Exposition is Contradictory to the professed Principles of the Brethren of that Discipline, who every where assert in opposition to Episcopacy, *That a Presbyter, or Pastor, and a Bishop, are alwayes in Scripture the same*; if so, then no Lay-Elder in this, or any other Scripture.

4. Tis Contrary to their own Exposition of this very Scripture, else-where given in this very Book, where they Interpret this place, of *Ministers of the Word*, and make it parallell with diverse other places, which speak onely of Ministers; I'll set down their own very words: "*The Lord Christ chargeth the Flock and People with many duties to be performed to their Pastors and Teachers, because of their Office, as to know them, love them, obey them, submit unto them, Honour them, maintain them, which he would not doe, were they not his own Ordinance. But we beseech you Brethren to know them that Labour among you, and Rule over you in the Lord, and esteem them super-*

*1 Thes. 5.  
12, 13.  
Heb. 13.*

*"and*

1 Tim. 5. "and submit, for they watch for your soules, as those that  
 17. 18. "must give an account. The Presbyters, or Elders that  
 "Rule well, count worthy of double Honour, especially them  
 "that Labour in the word and Doctrine: For the Scriptura  
 "saith, Thou shalt not muzzle the mouth of the Oxe that  
 "treadeth out the Corns: and, the Labourer is worthy of his  
 "Hire. Compare 1 Cor. 9. 6. to 15. Let him that is  
 G. 6. 6. "Catechised, communicate to him that Catechiseth him in  
 7. 8. "all good things: I need not Comment upon their words,  
 These places are all Cited, to prove this Thesis, that Pa-  
 stors and teacher, are the Ordinance of Christ; from the  
 duty of the people, to be performed to them, as Love, Ho-  
 nour Maintenance, and the like: these Presbyters here,  
 are distinct from the people, and expressly Called, Pa-  
 stors, and teachers: all the other places alleadged joyntly  
 with this, do confessedly mean, onely Pastors and teach-  
 ers: And we are referred to 1 Cor. 9. 6. to 15. to Com-  
 pare with it this, 1 Tim. 5. 17. and that 1 Cor. 9. speaks  
 only of Preachers of the Gospel: this for their Exposition;  
 which is, if ever any was A-theologicall, and most unsound.

Let us follow them to their Logicall Division, which  
 will appear as Illogickall; they are pleased to make them-  
 selves merry with the Logick of the Episcopall men, — *A*  
*Baculo ad Angulum*, this is wofull Logick; they will  
 here give us a *Specimen* of their excellent Logick; and  
 though they be a little proud of it, and repeat it three  
 times at least, that we may take notice of it; yet give  
 them their due, they are humble too, and ingenuously  
 Confesse, *It was not their own, but Borrowed.*

Jus Div.  
 Reg. Ecc.  
 p. 149.

Here's a Genus, a Generall, under which the severall  
 kinds of Officers here spoken of, are Comprehended,  
 viz. *Presbyters, Elders*, all here mentioned are Elders.

*Ans.* The Presbyter or Elder here mentioned, is no  
 Genus;

Genus; this Elder, as themselves say, is an Ecclesiasticall Elder in Office: and surely such an Elder is a Species, and a Species Infima, which can never be a Genus; The. 1 Pet. 5. Elders which are amongst you, I exhort, who am also an Elder, saith St. Peter; the word Elder is immediately predicated of Peter, and those individuall Ministers to whom he writes: And marke their reason, All here mentioned are Elders. Ergo, Elder is a Genus. All the twelve Apostles mentioned Matth. 10. were men. Ergo, Man is a Genus.

2. A Genus must be larger then the Species, as Animal, then Homo, or Brutum, because it must Comprehend both; but *seniores*, is as large, nay larger then *episcopos*, 'tis as large, take it in the largest sense, including Elders in Age, as well as Elders in Office; but 'tis larger taken here for an Elder in Office, for every one that is above, or before another, either in Office, or Age, or Honour, or Gifts, or any other Excellency, is *senior*, as by and by we shall see: Passe we from their Genus, to their Species.

Here are two distinct Species — they tell us of two Species, and straight-way enumerate three. "1. Those that Rule well, that's one kind. And they that Labour in the word (as the Pastors) and Doctrine, (as the Doctors and teachers) that's the other kind.

They else-where make Doctors and Pastors distinct Officers: "He reckons up here Distinct Kinds of ordinary Officers, Pastors, Teachers, Elders, and Deacons: And here they make them Distinct too; else, why are they not joyned thus? They that Labour in the word and Doctrine, as Pastors and Teachers: but they are distinguished in a Parenthesis, They that Labour in the word (as the Pastors) and Doctrine, (as the Doctors and Teachers,) and yet, when they have manifestly thus distinguished them, they call them but one kind, Rulers, Pastors, and Doctors are



*Species* of Elders; and yet those three, though each Distinct from other, make but two *Species*.

2. Here are two distinct *Species*, the Ruling, and the Labouring Elder; then by their Logick, one Person may be of two distinct *Species*: some, say they, are Ruling-Elders onely: some Ruling and Teaching Elders also: as if one should say, *Some Animals are Brutes onely; Some are Brutes, and Men also.* For,

3. If these be two distinct *Species*, and these Ruling-Elders may onely Rule and not Teach; then the Labouring-Elder, may onely Labour, and not Rule: the *Text* doth no more exclude Ruling-Elders from Teaching, then Labouring-Elders from Ruling; you must either divide both, or joyne both; either exclude the Teacher from Ruling, as you doe the Ruler from Teaching, or admit the Ruler to Teach, as well as the Teacher to Rule; Distinct *Species* cannot be either of them both; if either may be both, they cannot be Distinct *Species*.

4. The Word *centurio*, doth not properly signifie Ruling: Ergo, the Ruling-Elder cannot be inferred from *centurio*, the word signifies generally, any kind of Precedence, derive it either from *apostolus*, *praesto*; or from

Page. 120. *centurio*, *praeto*; so their own Quotations confesse, *Qui praest, qui stat in Capite* — and in *Titus* the third, it is

Ver. 8. twice taken for exercising ones selfe in good works: Now

and 14. Charity makes not a man rule over another, but onely to goe before him by a good example. And in the 1 *Tim.*

Mat. 5. 16. the 3. Ver. 4. 5. 12. it signifies generally, the whole Oeconomical Care of a Mans Family. And whereas they say upon that place of *Timothy*, "Can any man be so absurd as to think that a Master of a Family hath not a proper and authoritative Rule over his own Children and Family,"

"but

## The Bishops Appeal.

51

"but Rules them onely by Doctrine and Example? I may retort, Can any man be so absurd as to think, that a Master of a Family, hath only a proper authoritative Rule over his Children and Family, that he doth not order them by Doctrine and Example also? Thus we see, 'tis a wrongfull restraint to the *ecclesiasticus*, to bring them so far under, as to make them a Species to Presbyters, much more to onely Ruling Lay-Presbyters; for this our Brethrens Logick, will not beare them out. Let us now see what their Grammar will doe: But first, I will venter a piece of Logick at them.

If all Presbyters ought to Rule well, and also to Labour in the Word and Doctrine; then these Ruling Presbyters are not distinct Officers from Labouring Presbyters.

But all Presbyters ought to Rule well, and also to Labour in the Word and Doctrine: Ergo, The Consequence of the Major is undeniable, the assumption is their own assertion, That Presbyters and Bishops are the same in Scripture: And so the Conclusion is cleare, That Ruling Presbyters are not distinct Officers from Labouring or Preaching Presbyters.

Come we now to their Grammar: Here are two Participles, expressing these two Kinds or Species of Elders, *regentes*, and *doctores*, these onely Rule, that's all their work. They called their *regentes*, and *doctores*, before, their two Species; Now the same words come in under another Notion, as two Participles, and why? To prove, the Ruling-Elders onely Rule, that's all their work: And then, why not to prove that Labouring-Elders onely Labour, that's all their work? for they prove the one, as much as the other: But where shall we find this *Onely*? Could we find that, the Controversie were ended, surely *unicuique*, signifies *onely*; The Apostle saith,

## The Bishops Appeal.

*The Elders that Rule well* : they say, *they Rule onely* ; indeed well Ruling is the onely Rule ; but let us take heed how we alter or adde unto Gods Word.

But what if we find them repent themselves of this rash word *Onely* ? and where they here tell us these Elders *onely Rule*, that's all their work, and are distinct from Teachers ; they will un-say their words, and tell us, *they are both the same, the Ruler and the Teacher, and that all Rulers are Pastors* ? their words are these, "The Apostle himselfe makes the *episcopos*, them that Rule ; and the *presbyteros*, them that Labour, the same, 1 Thes. 5. 12. 13. So here, in 1 Tim. 5. 17. *they that Rule, and they that Labour, are the same*. But they soon recall their Confession, and make the Exposition of their words, a flat Contradiction, "The Apostle makes them *that Rule, and them that Labour, the same* ; id est, both of them Ordinary Presbyters, both of them Ruling ; onely to one of them, the Office of Labouring in the word and Doctrine is super-added. Marke the same Both, yet each a distinct Species, and to one, another Office is super-added ; as if they had said, *They are both the same, they differ not at all, onely they are two distinct Species, and the one a Lay-man, the other a Minister*.

Their Articles follow : Here are two distinct Articles, *¶* and *¶*, distinctly annexed to these two Articles : Observe first, *¶*, and *¶*, are two distinct Articles ; a distinction surely, without a difference.

2. I had thought, Articles had been Governed by, and to be joyned to Nounes, and not to Participles, and Both the Articles might have been there, if one of the Participles *episcopos*, had not been there : *¶ duplici honore digni sunt*, especially *¶ presbyteros*, and yet the sense not deficient : but they tell us not what they mean

mean by this observation of the two Articles; but it is doubtlesse, to shew that these two Articles, doe prove two Species of Presbyters: But did they never reade of *ἡ μὴν*, *ἡ ἄλλη*, and will they say, that these two Articles denote two distinct things, or Persons? the Spirit one, the Holy another? these are Crasse Foundations to build Church-Government upon: what is, if this be not, *Hay, Straw, Stubble?*

“Lastly, Here is *μᾶλλον*, an eminent Discretive Participle, set betwixt these two kinds of Elders—Intimating, *That as there were some Ruling-Elders, that did Labour in the word and Doctrine; so there were others, that did Rule and not Labour in the word, both were worthy of double Honour; but especially they, that both Ruled and Laboured in the word also.*

*Ans.* They have put an Answer into our mouth themselves; both these Ruling-Elders, they say, were worthy of double Honour, but Lay-Ruling-Elders are not worthy of double Honour, as hath been proved: Ergo, Lay-Ruling-Elders, distinct from Pastors, and onely Ruling, cannot be here meant for all the *μᾶλλον*.

But they adde, wheresoever this word *μᾶλλον*, especially, is used in all the New Testament, it is used to distinguish thing from thing, Person from Person; and they enumerate diverse places, where they say, *the word is so used*, and affirme, *that without this distinction, we shall make but non-sense in interpreting those Scriptures.*

*Ans.* I deny all this, that *μᾶλλον*, is a Discretive Participle, or that it is alwayes used to distinguish thing from thing, or Person from Person: or lastly, that without such distinction, we shall make non-sense in interpreting those Scriptures.

1. *Μᾶλλον* is no Discretive Participle, but an Adverbe of

## The Bishops Appeal.

of quantity; and of Adverbs that may be Compared, the Superlative *μᾶλλον, μάλιστα, and so,*

2. It signifies, not in property of Speech especially, but chiefly, or most of all, and doth not distinguish thing from thing, or Person from Person; but imports the highest Degree of good or evil in things of the same kind, and *Magis & Minus non variant Speciem:* and therefore,

3. We need not feare to make non-sense, though we Interpret the Scriptures, where this word is used, without such Distinction. For first, this very place hath had eleven or twelve Expositions, as some observe, and not one of them, in their sense, making such Distinction; and yet themselves never accused those Expositions of non-sense; and we shall hope by and by, to expound it without non-sense, and yet not in their sense. For the present, we will view, and see if we can without non-sense otherwise Interpret one or two of those Places they mention, 2 Peter 2. 9. 10. *The Apostle tells us, the Lord knows how to reserve the unjust unto the day of Judgement to be punished: but chiefly, them that walk after the flesh, in the lust of uncleanness—μάλιστα, here the chiefly notes not another kind, but a greater degree of punishment for those, that live in a greater degree of wickedness; for the punishment of all unjust men, will be the same in kind, at the day of Judgement, Hell and eternall damnation, but not the same in degree, some shall be beaten with more, some with fewer stripes. So Philip. 4. 22. All the Saints salute you, especially they of Caesars household; the μάλιστα, especially, is to be referred to the Salutation, not to the Saintes, all salute you, but those most kindly and courteously. To trouble you but with one place more, which will put the matter beyond*



yond all doubt, *Acts 27. 2. 3.* I think my selfe happy, King Agrippa, because I shall answer for my selfe this day before thee, touching all the things whereof I am accused of the Jews: Especially, because I know thee to be expert in all Customes and Questions which are among the Jews. I aske, what thing or what Person doth this (especially) here distinguish? or to what is it referred? surely, to Happy, I think my selfe Happy that I answer before thee: but (Especially) Chieftly, most Happy, for that thou who art my Judge, art expert in our Jewish Customes. But now, what would they gain, or we lose, if we should yeild them all they ask; that *judges*, doth ever distinguish thing from thing, Person from Person. A thing may be distinguished from another, surely, and yet not necessarily infer, a distinct Office; a Person may be distinguished from another, and yet not be a distinct Species: take we their own instance and inference, *All the Saints salute you, especially those of Caesars household; Therefore say you, There were some Saints of Caesars household, some Saints not of his household;* true: But will you here infer, That there are two distinct Species of Saints? one Species and kind of Caesars Household; another kind not of his Household? or to instance in the Text, we will yeild that Ruling and Labouring in the Word, are two distinct things; but then, it will not follow, that they make two distinct Offices; and that the Elder Ruling and Labouring, are two distinct persons; but then, no more will it follow, that they are two distinct Officers: For example, The Councellours that pleaded well on both sides, were worthy of their Fees; but especially, they that made good the Charge against the Defendant: Here Pleading, and making good the Charge are two distinct things, but imply not distinct offices;

Offices; and the Councillours that Pleased for the Defendant, and those that made good the Charge against him, were Distinct Persons; but this implies not, they were Distinct Officers, or a Distinct Species of Councillours: We may, I say, confesse both, that Ruling and Labouring in the Word are two Distinct things; and those that Ruled, and those that Laboured in the Word, Distinct Persons; and yet they will never evince, that Ruling and Labouring in the Word, are Distinct Offices; nor Rulers and Labourers Distinct kinds of Officers.

We see that *ῥηναι*, (*especially*) will not serve them to prove their Lay-Elders to be Church-Officers, nor to have any Rule in the Church; no distinct office, or officer, from the Preaching Elder, may be hence Collected; and if the *ῥηναι*, (*especially*) will not doe it; *Et Genus & Species, cogitur ire pedes*; their Genus, and Species, and Articles, and Participles, and all their Criticismes will not doe it; for their whole stresse and weight lyes upon *ῥηναι*, if this word (*especially*) were not in the Text, they would never have offered it for prooffe of these Elders: Did the word run, *The Elders that Rule well, are worthy of double Honour, they Labouring in the word and Doctrine*? Who could ever have Dreamed of a Lay-Elder here?

It is their  
owne  
question,  
Epist. ad  
Ius Divini  
what con-  
scientious  
person

And here I shall take the boldnesse to ask them a Question, or two: First, *Suppose a Person whom you judge fit, and would Eleſt for a Ruling-Elder, should scruple the Office, and put you to prove it out of Scripture; you will refer him to this Scripture: He will tell you, that St. Paul speaks here indeed of Elders that rule well; but not of Elders that Rule Onely: Yes, say you, for if you mark*

*durst have a hand in acting as a Ruling-Elder, did he not apprehend, the word holds forth a Divine Right for the Ruling-Elder.*

it, Here's a Genus, here are two distinct Species, here are two Participles, two Articles, and a Discretive Particle, you may hereby Confound him; but think you, by this vaine Philosophy, to Convince him? *Is not this, to give* Mat. 7. 9.  
*a Serpent instead of a Fish, and a Stone instead of Bread?* 10.

2. Since it is necessary, that we should first be perswaded our selves, before we can rationally or ingeniously goe about to perswade others; I would be bold to aske you, *whether in serious earnest you can perswade your selves, that in this Analysis of yours, you have delivered the mind of the Holy Ghost, and the meaning of the holy Apostle? Doe you verily think, that St. Paul when he wrote these words, had in his thoughts your Genus, and Species, your Logick, and Grammar, your so sadly mistaken Division and Construction? surely you cannot beleve it: And then,*

3. And Consequently, since your Exposition, Builte not upon the Text, and mind of the Apostle, but upon your own mistaken Philosophy, fathered upon the Text and Apostle, to say the best of it, is but probable; but to say the truth, is absurd and improbable: whether, and how you will answer it before the Dreadfull Tribunall of Christ, the King of his Church, to mingle Heaven and Earth, to overturn the Foundations of that Government, which hath continued in the Church, ever since it was a Church; nay, to disturbe the peace of the State, and to let in all kind of Errours, Impieties, and Confusions into the one; and War, and Bloodshed, and all kind of misery into the other; to set up a Government, that hath no foundation in Scripture, but is built upon the Sand of your own prejudiced affections, and groundlesse Imaginations?

I have tyred my selfe, and been tedious to the Reader,

in this long Refutation, but I have put my selfe to this paines, for that this, as I have said, is the great strength of the Presbyterians, their *Achilleian* Argument, in which they highly triumph, and for that, as it is thus managed, and urged, of late it hath not been, that I can learn, taken notice of, or answered by any, that hath written in defence of *Episcopacy*.

It now remains, that I give the plain and genuine sense and meaning of the words; I shall not trouble you with a recitall of the severall expositions of the place, given by ancient and moderne writers of the *Episcopall* Judgement, all of them being agreeable with the Analogy of Faith, and the scope of the place, notwithstanding the Exceptions by those Divines made against them, with more passion, then reason; and the most improbable of them, far more probable then theirs of Ruling-Lay-Elders, even themselves being Judges, having with the same breath condemned their own exposition, and one of the other, the most unlikely, yet the most like theirs, when

Page 150. they say, *Est illa Interpretatio nulli veterum cognita*, this is a Novell Interpretation, unknown among ancient Writers.

But I shall lay down as shortly and plainly as I may, that which I Judge the most naturall sense of the words, and give the reasons why I so judge.

The *word*, I shall not render *Ruling*, that sense being, as hath been shewn, too narrow; nor shall I Critically, as some, interpret the *word*, a more then ordinary painfull Labour; though it might well beare this sense, and yet those who Labour not so painfully, could not (as those Divines object) be accused of Idleness: themselves are not all equally painfull; yet, not any one of them would take it well to be called Idle. *St. Paul* saith,

saith, (using the same word) *I laboured more abundantly* : Cor. 15: 10. *then they all* ; yet surely accuses not all the other Apostles of Idleness. All have not the same strength of Body, nor parts of the mind, yet none can be blamed for not taking so much pains as others, if they take pains proportionably to their ability.

The proper sense of the *magis* *abundanter*, is this, *Those who discharge well the Office of a Presbyter* : So Jerome, by them Cited, *implere Officiam suam* : And the Syriacke, *Those who behave themselves well in their Place* : And so their own Mr. Calvin, *Qui fideliter & strenue incumbunt suo muneri* : And so, without examining any other of the Termes, The Paraphrase is this to a word,

*Let the Presbyters that discharge well their Office, be counted worthy of Double Honour, especially they Labouring in the word and Doctrine.* And then,

The Interpretation will be this, *The Presbyters who behave themselves well in their Ministeriall Office, ought to receive from the people the double Honour, of Reuerence and Maintenance, especially if they discharge diligently that part of their Office, so the people, most profitable, to their Soules, most beneficiall, which is Preaching the word of Christ, and giving themselves to the work of the Gospel.*

This Paraphrase is the plain English of the Greek Text, and this Interpretation the plain meaning of the Paraphrase, neither of them at all strained, or enforced, and from neither of them can the meer Ruling Elder be imagined to be deducible.

One onely exception there is made by the Divines against it; that seems worth the taking notice of : " *If* Pag. 102.  
*Preaching Presbyters should onely be here meant, and under that Phrase (that Rule well) all their whole Office in general, and the right managing thereof, should be contain-*



"ned; whereas Labouring in the word and Doctrine (as  
 "this Exposition implies) is but one part thereof; then  
 "hence it would inevitably follow, That a Minister deserves  
 "more Honour, for the well Administration of one part of  
 "his Office onely, than for the well managing of the whole:  
 "how absurd!

BP. Bilson  
 Perpetual  
 Govern-  
 ment of  
 Christs  
 Church, in  
 the Epistle

Ans. A Learned and able Person fore-saw this Ex-  
 ception, and saw no absurdity in it; "Nothing (saith he)  
 "is more common, then by this kind of speech, to note as well  
 "two diverse qualities in one man, as two sundry sorts of  
 "men, yea, thereby to prefer a part, before the generall com-  
 "prizing that part, as Teachers are to be liked for their  
 "Learning, especially for their Knowledge in the Scri-  
 "ptures, good men are to be loved for their Vertue, especi-  
 "ally if they be Liberal.

2. If this be absurd, we must reflect the absurdity up-  
 on their own Mr. Calvin, who, as we have heard, Inter-  
 prets the words, those that will discharge their (whole)  
 Office of Ministry.

3. But if it be an absurdity, we can well avoyd it, and  
 may safely affirme, That nor the Apostle, nor we, doe prefer  
 this one part, before the whole; but he singles out this as  
 the most excellent and beneficiall part of the Ministeriall  
 Office, and so deserves greater honour then any other part  
 thereof whatsoever: For Example, This Horse is to be  
 commended for his well made Body; but especially for his  
 compleat Head; here his Head is not preferred before his  
 whole Body, but before any other part beside it selfe.

I will now lay before you the Reasons moving me to  
 this Exposition, and then leave all to the Censure of  
 the judicious and impartiall. And,

1. For rendering the words, not in a strict sense,  
 (Ruling) but in a more generall sense, demeaning them-  
 selves

## The Bishops Appeales

62

*setves well in their Office.* I have (as before) the Authority of *St. Jerome*, the *Syriacke Version*, *Mr. Calvin*, to which adde *Bp. Downham*, who by Comparing of other Scriptures, proves, *That the word is to be understood both of the private Conversation, and publike Administration of Ministers.*

2. For Expounding the ~~episcopacy~~, the *Ministers of the Gospel*, and not *Ruling-Lay-Elders*, I have these Reasons.

1. From the perpetuall Tenour of the Gospel, the word *Presbyter*, as hath been observed, when a name of Office, never signifying any other, then, a *Minister of the word*.

2. From the Context, the word *Elder* being presently named again, and used in the same sense for an *Elder* by *Offices*, themselves Interpret it, *A Pastor, not a Lay Elder*, and no sufficient Reason being to be given, why the word should not be taken in the same sense here, as there; if here, *Ver. 19.* it mean onely a *Pastor*; there also, *Ver. 17.* it means onely a *Pastor*. Ver. 19. Vid. calv. in 1 Tim. 5. 19.

3. From the Analysis of the Text, which without any straining of Logick, or Grammer, naturally resolves it selfe into these two parts, plainly representing unto us, the *Honor*, and the *Onus*; the *Officium*, and *Beneficium*; the *Duty*, and the *Dignity*; the *Work*, and the *wages* of a Minister of the Gospel. His Duty, his Work: First, more generall, *To demean himselfe well and worthily in his Office.* Secondly, more speciall, *To Labour in the word and Doctrine:* And then his Dignity, his Reward; and that is double Honour, *Reverence*, and *Maintenance*: or if you will, as plainly, Here is the *Pastors Duty*, and the *Peoples Duty*: The *Pastors Duty*, *To demean himselfe well in his place;* but especially, *to Labour in the word and Doctrine.* The *Peoples Duty*, *to give to their Pastor,*

for, Reverence, and Maintenance. Lastly, from the Con-  
 ferring, and Comparing this Text with other Parallell  
 Texts of Scripture. Scripture is the best Interpreter of  
 Scripture, and obscure places are best explained and ex-  
 pounded, by such as are clear and plain. This place then,  
 if difficult, (and truly, it had been easie enough, if that  
 new Glosse of Lay-Elders, had not obscured, instead of  
 Expounding it,) the best way to cleare it, is by other  
 places that are plain and parallell to it, if such may be  
 found; and to finde them we need not seek far: I could  
 give you many, but shall content my selfe to offer two  
 or three. The first is in the 20. of the *Acts*, where St. Paul  
 having Called the Elders of the Church, gives them this  
 Charge, *Take heed unto your selves, and all the Flock,*  
*over the which the Holy Ghost hath made you Overseers, to*  
*feed the Church of God, which he hath purchased with his*  
*own Blood: Here, the taking heed to themselves, and the*  
*Flock, and Overseeing them, is answerable to the*  
*feeding, and the Feeding the Church of God, to Labour-*  
*ing in the word and Doctrine.* A second place we have,  
 1 *Thes. 5. We beseech you Brethren, to know them which la-*  
*bour among you, and are over you in the Lord, and admonish*  
*you: And to esteem them very highly in love for their works*  
*sake;* here are the very same words, *consecrate*, and *con-*  
*secrate*, denoting the Pastors, and their duty, and denoting  
 the Peoples duty, knowing, and very highly esteeming  
 their Pastors, the same with double Honour; this place  
 you see is a most exact parallell, and here, no one ever  
 Expounded the *consecrate*, for Lay-Elders: And Calvin  
 him selfe expounds it, of Pastors; *Notandum est quibus*  
*Titulis Pastores designet, primo dicit eos Laborare, simul*  
*presbiteria nomine eos Ornat:* it is to be noted, by what  
 Titles St. Paul designeth Pastors; first, he saith, *they La-*  
*bour;*

Acts 20.

20.

1 Thes. 5.

20.

Calvin in  
item.

## The Bishops Appeal.

63

*Leads*; and withall, he adorneth them with the Name of  
*Presbitero*. One place more, *Heb. 13. 7. Remember them* Heb. 13. 7.  
*which have the Rule over you, or, which guide you, who* 17.  
*have spoken to you the Word of God*: here are again the  
 same duties of Pastors expressed, *To Guide or Rule their*  
*Flocks, and to speak unto them the word of God*; the word  
 in *1 Tim. 5. 17.* is, *ut stant*, to stand before; and the  
 word here is, *ut ibant*, to goe before, as Leaders use to do;  
 and where is the difference? Heare one of your own,  
*idem valet et ut ibant, quod et ut stant, quis mirum Pa-* Beza, in  
*stres praestant*; these two words are all one in significati- Theol. 7.  
 on; because the Pastors doe goe before, or leade the Flock; Ep. 5. ch  
 here, those that Rule, or Guide them, are the same that  
 speak to them the Word of the Lord; no other Ecclesi-  
 asticall Rulers are Gods people to acknowledge: And  
 here, and in the fore-cited places (so plain, that they  
 need no Interpreter,) both the one, and the other, Ru-  
 ling and Preaching, are appropriated to Gods Ministers,  
 then surely, so they are in that of *Timothy*: If no Lay-  
 Elders, by their own Confession, in any of these places,  
 why Lay-Elders in that? since they are all the same, and  
 that being more obscure, must by the rest be enlightened,  
 and according to the rest, be Interpreted?

The Result and Conclusion is this; Since by both  
 Parties it is agreed, and by most expresse Scripture asser-  
 ted, That Ministers have by Christ the Government of the  
 Church committed unto them; but that Lay-Elders are  
 Governours, is denyed by one part, and cannot be proved  
 by the other, it is most reasonable and equitable, That,  
 In dubiis pars Tutior, in doubtfull things, the safer part  
 should be chosen; And Ministers, who we are sure are  
 Rulers, and for ought we know, the only Rulers, should  
 have the Only Rule in Gods Church. Indeed, if Confi-  
 dent

*The Bishops' Appeal.*

dent Assertions were Evident Demonstrations, Lay-El-  
ders would bid faire for it; but when the Ablest Defen-  
dors of that Cause are put to their proofs, 'tis wonder-  
full to see to what shifts they are put! how diversly they  
speak to one another, yea to themselves! how many se-  
verall Pedegrees they derive! sometimes fetching it from  
the Apostles; sometimes from the *Jewish Sanedrim*;  
sometimes from *Moses*; sometimes from the *Israelites in  
Egypt*: so that however they call it *Sion*, it looks more  
like *Babell*, such Confusion of Tongues is among the  
Builders: And how can they desire us in reason, to agree  
to this Government, since it was never yet agreed what  
it should be? And when they affirme the matter, at last,  
faintly, with *Probabile est, veri-simile est*; It is probable,  
it is not altogether unlike? O that they would hearken  
to the most Christian and Condescending words of His  
late Majesty, *I was willing to Grant, or restore to Presby-  
tery, what with reason or discretion it can pretend to, in a con-  
juncture with Episcopacy: but for that, wholly to invade  
the Power, and by the Sword to arrogate, and quite abrogate  
the Authority of that Ancient Order, I think neither  
just, as to Episcopacy, nor safe for Presbytery, nor yet any  
way convenient for this Church, or State.*

And now, how unwilling am I to leave these two as I  
found them, still two, divided? how happy for them?  
how happy for this Church! how happy for the whole  
Christian Church, that the Episcopall, and the Presby-  
terian were one, *like the Children of Israel on this side,  
and the Children of Israel on the other side of Jordan,  
cordially reconciled, and all mistakes, prejudices, and mis-  
apprehensions removed!* but it is God, who onely can, and  
I hope, will make us to be of one mind in his House:  
Mean time, I shall beg, and earnestly beseech, that we  
may



may both joyne together, at least in some duties, which I humbly conceive are at this time the Duties of us all.

1. To search our hearts for, and humble our soules under our miscarriages, in our places and stations; to labour to see, whence and whether we have fallen, and Repent; not to Cover, or Conceale, what we cannot deny, or dissemble, our unsuitable carriage to our high and holy Calling; to acknowledge, to the glory of Gods justice, that as judgement, so sin hath begun at the House of God; that we, who should have been Pillars, Stars, and Angels, to support by Discipline, to enlighten by Doctrine, and to Minister in Gods pure and holy Worship to his Church; some of us for want of Zeale, some by preposterous Zeale; some by being imperious in Government; some by being impatient of Government; some by corrupting sound Doctrine; some by neglecting sanctity of Life; all for want of Wisdom, Piety, Holinesse, Humility, Charity, and Moderation, have brought a flourishing, and happy Church, to the lowest degree of Contempt and Calamity. Since these our sins testifie against us to our faces, let us resent them, Repent of them, returne to the Lord, and humbly and earnestly seek his face, and implore his favour; to pardon our prevarications; to touch us with true compunction, and to deliver us out of our distractions; which, if his infinite mercy had not interposed, had been our utter Destruction.

2. To Pray to the Lord, to establish that Government in his Church, (not which we like, and therefore think he liketh; but) which is indeed agreeable to his word and will, and may be most observient to the Churches Edification, and to resolve to acquiesce in, and submit unto that Order and Government which is Established, though not in all things so exactly Calculated to the Meridian

## The Bishops Appear.

of our judgements or affections, is being the Duty of every good Christian, to deny his own judgement (in matters not clearly determined in the Word, and in which the godly Learned may differ) for the Peace, Unity, and Tranquillity of the Church.

3. To Prayse the Lord with a cheerfull Conjunction of Hearts and holy affections, *That he hath in Honour and Peace, restored our David his Anointed, the Breath of our Nostrils, and set him upon the Throne of his Fathers; hath kept his feare in his Royall heart, in the midst of Temptations, hath made him Conquerour over Temptations, and by the Sovereigne Antidote of his saving Grace, hath preserved him from infection, in that pestilent Ayre, where he hath been enforced long to breath; for that he hath given us the hope (whom were lately at the brinke of Despaire) that by His Majesties happy Restitution, our Church may obtaine a happy, just, and Orderly Reformation; His most Wise, Religious, and Temperate demeanour, having already given in assurance, that according to His Royall Fathers Council, he will make a pious (that is the best) use of His Troubles; And now, that God hath brought him through many Afflictions, to a flourishing Kingdom; now that his Teares are turned into Pearles, and His Crosse into a Crowne, He will honour God, who hath honoured Him, remembering, that Piety will make Him prosperous, that the Best Government, and highest Sovereignty he can attaine unto, is to be Subject to the King of Kings, the Scepter of Gods Word, and Spirit Ruling in His Heart; and that the true Glory of Princes consists in advancing Gods Glory, and in the maintenance of true Religion, and the Churches good, as well as in the Dispensation of Civill Power, with Justice and Honour to the Publike Peace. To these ends, Let us Pray, that the Lord will continue Him long a Nursing Father*

*In his Instructions  
to his Son  
our present  
King.*

## The Bishops Appeal.

67

To His Church, and Establish Him in His Kingdoms, His Kingdoms in Righteousnesse, His Soule in Religion, His Honour in the love of His People.

4. To Preach to others, and praise our selves, a willing, cheerfull, and Christian Obedience to His Majesties Government; never upon any the most Religious pretence, to stir up His Subjects against Him, never to dare to make the least Breach betwixt Him and His People; We should indeed lift up our Voyces like Trumpets, to shew our people their transgressions; but we should never dare to blow the Trumpet of Sedition: Next to their Duty to God, we should Teach our people their Duty to the King, remembering, That they cannot be good Christians, who are not good Subjects, and Protestants have been the best, both Christians and Subjects: If we be Israelites indeed, we dare not to Iacobs Voyce, joyne Esau's hands. Let it onely by Jesuites be taught, That Princes for Tyranny or Heresie, may be Deposed, and Murdered. We have Learnt, and let us Teach from a better Schoole, That against a King, there is no rising up. That who so Resist, shall receive to themselves Damnation. Let Prayers and Teares be still the Armes of the Church; Let us Learne and keep that most Christian Distinction of Active and Passive Obedience, which hath sent thousands of blessed Martyrs to Heaven; and though under the happy Government we now live, we have Cause to be secure, That if we doe well, we cannot suffer ill; yet to doe well, and to suffer evill for well doing, is truly Christian.

See Dr. Hey  
Saunders  
sons Ser.  
mon upon  
1st Tim.  
3. 16.

Prov. 30.  
31.  
Rom. 13.

## F I N I S.